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Dean Matthews.



THE NEWER DISPENSATION

BY
CASPER BUTLER

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PREFACE

PROBABLY not since the Reformation has been manifested such general interest in religion as exists at the present time. It has been growing gradually for several years. It is the subject of an infinite number of conversations; and there seldom is a secular gathering even, that does not have some aspect of the subject injected into its program. There is scarcely a periodical devoted to the more serious activities of life that does not carry one or more articles on some phase of religion in almost every issue.

Nor is interest in religion confined alone to Christianity either in America or Europe. Indications of quickened religious interest and symptoms of religious unrest are to be noted in widely separated areas among other systems. The Moslem world probably affords an example of the most unsettled religious equilibrium of any; and from the Far East, especially from Japan, come murmurings of dissension in Buddhism.

Since the World War, interest in religion has received an added impetus. As a result of the War it has been subjected to a closer scrutiny and analysis than for several centuries. There appears to be a pronounced demand for change. Daily one hears or sees allusions to the "new religion." Throngs of people are asking themselves the questions: "Does my religion adequately express my highest religious conceptions and loftiest aspirations? Is not the religion to which I have subscribed, somewhat lacking in vitality?"

The religion of a large number of persons appears to be undergoing a transition that transcends the bounds prescribed by the system to which they have hitherto given allegiance. However, while conscious of a changing religious atmosphere without, as well as a transformation within themselves, they yet are reluctant to sever the connections which have bound them to their former beliefs. They are in a mental haze regarding their religious bearings. Their ideas are unsettled—unclassified, therefore in an unsatisfactory state.

The numerous contributions on religion designed to clarify the subject in the minds of those who are disturbed and who are conscientiously seeking more light, generally have been: either too technical to be popular with

the average reader, or too biased by partiality to conservatism or prejudiced by liberalism, to be of much real assistance to intelligent and fair-minded persons; or they have compromised with both groups, sacrificing clarity and truth for the sake of maintaining the good-will of both classes.

So far as the writer's knowledge extends, no other contributor has approached the subject of religion from quite the point of view that is set forth in this treatise. While many have discoursed on points of difference between the new and the old, no one thus far has attempted to define approximate lines of demarcation between them, or differentiate them into separate cycles or epochs.

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CHAPTER I

INTRODUCTION

SAMUEL FINLEY BREESE MORSE on the night of March third, 1843, retired disheartened and discouraged. For days he had been importuning Congress to make him a grant of thirty thousand dollars with which to construct a line from Washington to Baltimore to demonstrate the practicability of his new invention, the electric telegraph. Because of the skepticism of many and the ridicule of others, he had given up hope of his request being granted. But to his great surprise the next morning he learned that Congress at its night session had passed the act authorizing the appropriation. There are many persons to-day who can remember when that incident happened. The development of the electric telegraph and the effects of that invention on the economic and commercial interests of the world are hard to estimate.

Only thirty-two years later Alexander Graham Bell invented the electric telephone. For some time he had been experimenting on

an appliance for the transmission of the human voice over long distances. But the solution of that problem came to him quite by accident while experimenting on a device calculated to improve the telegraph. In tuning the harmonic receiver it was Professor Bell's habit to press the reed closely to his ear. While doing that he was startled to hear the twang of the vibration of a steel spring. Going quickly to the sending instruments in an adjoining room, he found that his assistant, Mr. Thomas Watson, had snapped one of the springs in order to free it and put it into vibration again. It was the vibration of this spring that Professor Bell had heard. The snapped spring having generated an alternating current in the coils of the sending instrument which, traversing the line and passing through the coils of the receiving instrument, had caused the tuned reed to reproduce the sound made by the reed at the sending end. Thus was the speaking telephone born. Professor Bell exhibited his invention at the Centennial Exposition held in Philadelphia the following year. As a result of his demonstrations of it before the judges of the exposition and a large number of people, its fame spread rapidly. However, it is probable that few people at that time imagined that it ever would become almost an

indispensable business and household appliance.

Great as the inventions of the electric telegraph and telephone are, they have about seen their day. Twenty-five years ago if anyone had predicted that Captain Donald F. MacMillan could sit in his flagship the "Bowdoin" in Etah, Greenland, and report by radio to the National Geographic Society in Washington, D. C., over thirty-seven hundred miles away, the safe arrival of its arctic expedition, he would have been considered visionary. For a group of Eskimo guests of that expedition, to listen by radio to a program given by a different race in Chicago, sounds like a miracle. Yet both of those incidents took place. Within approximately three quarters of a century, this enormous progress in long-distance communication has come about and the end is not yet.

The marvel of the radio as exemplified by Captain MacMillan being able to pick out of the air ordinary tones from such distant points as Chicago, London, Paris, New York and Berlin, is only approached if not equalled by another invention destined to play an important part in that expedition. The allusion is to the airplane. Captain MacMillan's expedition being equipped with three airplanes,

radiating from a common base, it was planned to employ them in further explorations of the Arctic Circle. While, according to the radio reports from Captain MacMillan, the unfavorable weather conditions thus far have offered insuperable obstacles, no doubt the airplane or dirigible later on will accomplish that feat. The fate of the "Shenandoah" will only tend to greater improvement in air craft construction. Without doubt air crafts of various types are destined to play a major rôle in future transportation. It is doubtful if Orville and Wilbur Wright, the inventors of the biplane, fully realized the possibilities, future usefulness and practicability of the airplane even at the time of their first successful long-distance flight at Dayton, Ohio, in 1905. Yet within ten years from that date, it became one of the most important agencies in the greatest war the world has ever seen. At the time of the airplane's first successful demonstration in 1905, doubtless few people even dreamed that within twenty years air routes would be established similar to highways on land. Steps are being taken to safeguard them, landings provided at frequent intervals, connections between different lines arranged, and regular schedules adopted similar to those existing on railroads.

Whether the railroad ultimately will be entirely superseded by aircraft transportation, it is too early to foretell. But even if such does not take place, its scope and importance will suffer by reason of aircraft transportation. Yet less than one hundred years ago, there was not a railroad in the United States. Many people are alive who can remember when the first line was built. To-day there are in the United States more than two hundred and sixty-five thousand miles—two-fifths of all the world. During this period the railroads themselves have undergone vast changes resulting in great improvement. Not only in the way of road-bed, station and terminal facilities, but in equipment of all kinds. The modern locomotive is a most formidable power-unit as compared with the first one. Equally great progress may be noted between the rolling stock of the present day as compared with that of the first railroads.

However, railroads are not the only thoroughfares that have originated and been developed within the memory of some of this generation. Country roads, likewise, have undergone tremendous development during this time. When the writer was a child, improved roads—or turn-pikes as they were called then—were the exception and the per-

son who traveled over them had to pay toll. They were owned and operated by private associations. To-day all highways of every description are owned by the counties, and states through which they pass and therefore the toll fees have been eliminated. Moreover, the majority of the roads in all states are as well improved to-day as the best of them were forty years ago. To have suggested to our grandparents that within a generation there would be national metal-surfaced highways traversing the United States north, south, east and west, would have been thought a foolish suggestion. Yet at the present time, there are several such thoroughfares under construction.

Better roads have kept pace with the improvement in vehicles. The transition from the ox-cart and jolt wagon, to the spring carriage and buggy, and from those to the automobile, have necessitated better roadways. The country highways are destined to undergo, within the next few years, vastly greater improvement. Short hauls formerly handled by the railroads exclusively, are being shifted to paved highways by truck transportation. The universal use of the automobile will make further improvement imperative. The comparatively short time in which the transportation and vehicular progress has taken place,

is a remarkable example of the speed with which the economic development of the country is moving.

In the economic growth progress has not been confined to those things thus far mentioned. It extends to agriculture—in fact to practically any sphere one might mention. Considering agriculture: when Henry Ogle in 1826 invented the first reaper that actually accomplished the task, a great benefit was conferred upon the farmers of the world. Hitherto the cutting of grain had been done by hand, using a sickle or cradle. From Ogle's machine, developed in rapid succession the self-rake reaper in 1855, the wire-binder in 1870 and the twine-binder five years later. The twine-binder still continues to hold the stage, but it has been greatly improved since it was first invented. The writer well remembers the first wire-binder that was put in operation in his native county in Indiana. It required eight horses to draw it. People came from several miles distant to see it in operation. A distinct remembrance is that of a large number of laborers sitting on the rail fence that surrounded the field, deploring the invention of it and predicting starvation for themselves and families, because of the much smaller number of laborers that would there-

after be needed to harvest the grain. Instead of it having the effect they predicted, quite the opposite obtained. More persons were required in building binders, manufacturing twine for its use, and more railroad employees and equipment to transport them, than the harvest laborers it displaced.

Keeping pace with the progress made in reapers, was that made in plows, cultivators, threshers, planters and other agricultural labor-saving devices. Many persons who read this will have witnessed the transition from the walking-plow and double-shovel one-horse cultivator, to the riding-plow and multiple-cultivator drawn by a tractor. Older men, whose sons to-day plant corn with a modern check-rower planter and sow grains like wheat and oats with a drill which applies fertilizer at the same time, will recall when they dropped the corn by hand and covered it with a hoe and sowed other grain broadcast harrowing it in.

To furnish still further examples of the progress that has been made within very recent times may be mentioned the factory system. Our grandfathers made the shoes for the entire family, while our grandmothers spun the flax and wool, wove the cloth and made the clothing the family wore. The local

blacksmith, or wagon maker, turned out every part of the vehicle or tool, by hand. With the development of the factory system and the invention of machinery, a much more complex division of labor has come about. Tasks formerly performed by hand are performed much quicker and easier by machines. The factory system has resulted in commodities being produced in vastly greater quantities. Lathes, drill-presses, milling and boring machines, shears and electric hammers do the work that fifty years ago was largely done by hand. Huge looms fabricate hundreds of yards of cloth in the same length of time required by our grandmothers to weave one yard. All of those things have conspired to reduce the cost and increase the variety, thereby rendering more comfortable living conditions for society.

Turning to a somewhat different sphere, progress within a short space of time is equally obvious. Johannes Gutenberg became one of the world's chief benefactors when he invented the printing press in 1450. His invention was a crude affair as compared with even an old flat-bed press of a hundred years ago that had to be fed by hand, to say nothing of the great complex rotary presses with automatic feed and which print, fold and count as

many as a hundred thousand multiple-paged newspapers per hour to-day. Or to obtain another angle of the progress that has been made in the art of printing, compare the present-day methods of type-setting with those of only a few years ago. When Ottmar Mergenthaler in 1885 invented the linotype machine, probably the most perfect specimen of a series of inventions of that nature by many persons, the improvement of the mechanical process over the hand method is amazing.

Selecting a field entirely different from any of the foregoing where progress has taken place within a comparatively short time, attention is directed to the treatment of disease and to surgery. When the English physician, William Harvey, discovered the circulation of the blood in 1600, he laid the foundation for modern *Materia Medica*. The discovery of bacteria and the invention of an antitoxin for hydrophobia by the French physician, Dr. Louis Pasteur in 1870; and the discovery of the bacilla of tuberculosis and of cholera in 1882 and 1883 respectively by the German physician, Dr. Robert Koch, not only show the progress made in therapeutics, but how one discovery leads to another.

While Hippocrates and others of the ancients knew something of surgery, their skill

and knowledge of that art does not measure up to those of the present day. The difficult operation of trepanning is known to have been performed sometimes by surgeons in ancient times and the amputation of limbs and the reduction of fractures were quite common. But the ancient surgeon's lack of knowledge of physiology and anatomy precluded any advanced progress being made by him in that art. Prior to the sixteenth century no schools existed for the teaching of either medicine or surgery. Since then schools of both kinds have increased at a rapid rate. The perfecting of the anesthetic, which chiefly has come about since 1846, and later on the knowledge acquired regarding antisepsis, have greatly aided the progress of both medicine and surgery. How to procure true aseptic conditions has reduced the mortality of surgical operations from 66 per cent in 1846 to only 6 per cent at the present time. No better proof exists of the progress that has been made in those fields than that furnished by the experience tables of mortality. Mr. Louis A. Hansen in a recent article published in *Life and Health* (Washington, D. C.), states that in 1800 the average length of life was thirty-three years; in 1855 it was forty years; and in 1920 it was fifty-eight years. Eighteen years have been

added to the average duration of life since 1855. From 1910 to 1920 the increase in the life span was four years. The above figures are for the United States. Five or six other countries excel the United States in the expectancy of life. New Zealand has an expectancy of sixty years. In 1910 Australia, Sweden, Denmark, Holland and Norway were from one to six years in advance of the United States on life expectancy. In the United States in 1911 a death rate of 17 per 1,000 persons was generally accepted as normal. In 1923 the rate was reduced to 12.3 for the registration area of the country. For 1924 the estimated rate was only 11.6 per 1,000. The above facts give some idea of the enormous progress made in warding off and curing disease within a decade. It is reasonable to expect the average span of life to be lengthened by the time another ten years roll around.

Considering still another field somewhat different from any of those mentioned in the fore part of this chapter, one is able to note colossal achievements. Probably no sphere of endeavor affords a more convincing proof of progress than does that of education. Indeed, other realms must credit Education with a good portion of the progress made by them. Few people realize the stupendous sums that

are being spent on education in its various forms to-day. The Rockefeller, Russell Sage, Carnegie and other foundations form in themselves an enormous sum. But when to these are added the millions of lesser bequests, which total an incomparably greater amount, the aggregate is beyond one's powers of comprehension. Nor, are these all the sources of wealth devoted to education. The sums expended by individual states and the United States Government, cause the above amounts to appear insignificant in comparison. In Indiana, which may be taken as typical, forty-seven cents out of every dollar of municipal tax raised, goes for the public school system of the state. But the foregoing are not all the sources of educational revenue. The sums spent by individuals and by parents for the education of their children, when added to all the others, represent a total so vast that one is entirely unable to grasp its magnitude. These facts pertain to the United States alone. What other countries are doing along educational lines are not taken into consideration in this connection. Such resources are having the effect of making education universal at least so far as the United States is concerned. Education in this country has progressed to the point that it makes school attendance be-

tween certain ages in the juvenile period compulsory. It has come to an appreciation that it is better for the country and for society, to raise the educational standards of the masses rather than to super-educate a few, however desirable that may be. It realizes that the greatest obstacle to progress in any sphere is ignorance.

Never in the history of the world were there so many facilities for the dissemination of knowledge. Books, periodicals, and newspapers flow from the press forming a million branches terminating in an ocean of literature. Add to these the contributions of the modern inventions such as the radio, telegraph, telephone, cinema, and the fast moving vehicles of transportation, the sources and modes of conveying information are seen to be stupendous.

The achievements in all the sciences reflect the progress of education. By means of it a Burbank is able to create new varieties of plants at will; a Steinmetz can produce a bolt of lightning; an Edison invents an incandescent electric lamp and a kinetoscope; a Curé discovers a new element; a Geikie is enabled to read the history of the earth in the strata of the rocks; and a Sanford and a Frost can

measure and compute the size and distance to the stars.

In the foregoing, the facts and incidents mentioned in the different spheres of human endeavor are such as the reader himself has experienced, observed, and can verify. The aim has been to take a bird's-eye view of each field, rather than a detailed study of it, in order not to tire the reader, and yet show that the law of progress is common to every realm of activity humanity is heir to. If it is admitted that the law of progress is universal in its operation in all the spheres the individual himself experiences, and over a period of time no greater than the span of a human life, does it not seem reasonable and probable that it must be operative in respect to those things that lie beyond and outside of man's experience, and over infinitely longer periods of time? If progress is a universal principle recognized in connection with the products of man's intellect such as have been pointed out, then it must follow that it is equally operative in respect to his religious beliefs; because they are quite as much a product of his mind as any of those other things.

If it can be shown in subsequent pages that religion, like all those other things that have

been mentioned in the foregoing pages, likewise conforms to the law of progress, it follows as a consequence that given a sufficient lapse of time, there would come about a development in religion sufficiently great to mark a new epoch. In other words: there would take place a religious development as great as that which distinguishes the Christian from the Mosaic Dispensation. For example: from Abraham to Jesus is approximately twenty-five hundred years, and from Jesus to the present day, approximately nineteen hundred years. But computing the time from the Exodus or Moses to Jesus, when in fact the Old Dispensation in reality began, from Jesus to the present day is about equal to the period from Moses to Jesus. However, it is not contended that the intervals of time between religious epochs must be of exactly the same duration; because there might be more or less progress in some periods than in others. A restatement of religion is due whenever the old order no longer reflects the beliefs of a large number of its constituents. It is somewhat like a political party: when the party principles no longer express the sentiments of the party's adherents, it is time, either to adopt a new set of principles, or organize a new party.

To deny that epochs in religious thought

ultimately will come, even if it is denied that a new epoch is already at hand, is to repudiate the law of progress in the world. If there is such a law, it inexorably follows there will come sooner or later a time when the development of religious belief will become sufficiently great as to warrant a differentiation of it from its immediate predecessor. Not that such changes come about abruptly, or that the lines of demarcation separating one epoch from another are sharply drawn. But a gradual transition takes place like the night shading into the dawn and the dawn into the daylight.

There are strong indications that we are on the threshold of such a transition at the present time. The growing religious unrest that has been noticeable for several years, has within the last decade—and especially within the last three or four years—assumed a more acute stage. At the present time a heated controversy is raging between the “modernist” and “fundamentalist” groups. Liberal minded clergymen are being dispossessed of their charges; insistent demands for the liberalization of creeds by some of the prominent sects have been made. On every hand one hears references to “the new religion,” showing unmistakable signs of change in religious beliefs.

In Czecho-Slovakia since the signing of the

Armistice, three distinct religious movements have taken place. The first was the establishment of a new and independent Catholic Church into which over eight hundred thousand former Roman Catholics have been inducted. The second was an exodus of over sixty thousand Roman Catholics to the Protestant church. And the third and most significant of all, was that more than a million persons comprising both Catholics and Protestants, have withdrawn from those branches and have declared themselves without church affiliation of any kind. Similar movements are reported to have taken place in Jugoslovakia and Poland.¹

Nor is the heated controversy between conservatists and liberalists confined to Christendom alone; for we read in the press-dispatches of the day that the same thing is taking place in the Near East. In Turkey the progressive elements of Islamism headed by Mustafa Kemal have banished the Sultan and Caliph, separated church and state, unveiled their women and suppressed the dervishes; they have banned the fez and appeared in complete European costume.²

However, such religious innovations are not

¹ *Literary Digest*, Oct. 22, 1921.

² *Literary Digest*, Oct. 12, 1925.

being accomplished without strong opposition from orthodox Moslems, especially in Arabia. Islam too, has its "fundamentalists," who are prepared to rebel against the reforms of Mustafa Kemal, and if necessary to enforce the original Mohammedan faith at the point of the sword. Ibn Saoud, the head of the Wahabis sect, is the leader of the "fundamentalists" and has obtained possession of the holy shrines. As in Christianity, orthodox Mohammedans brand "modernists" as heretics and punish by excommunication and by removing them from ecclesiastical positions.

Also an indication from the Far East that Buddhism is not measuring up to modern religious standards in that quarter, is evidenced by the fact that Japan in 1918 sent emissaries to the United States to study Christianity at close range as practised by probably the most progressive people in the world, with a view of adopting it as her state religion. However, the transforming power of Christianity was not sufficiently convincing to warrant them recommending it as an ideal religion for the subjects of that nation.

Such controversies and changes noted in the foregoing are the best evidences that the law of progress is operative in religion as elsewhere. So long as people are satisfied with

existing standards, there is not likely to be much if any change for the better. A satisfied person is seldom a progressive individual. When one becomes dissatisfied usually he begins to exercise his mind in order to extricate himself from his dilemma. If one's thought processes result in a solution of one's problems, it is generally reflected in his actions. What is true individually, is true collectively. A single person, whose views no longer accord with the institution with which he is affiliated, is not likely to be able to effect much if any change in its policies and principles. But when a considerable element finds itself out of harmony with them, it is possible through its collective efforts to achieve reforms impossible of accomplishing singly. It is under such circumstances that forward steps are taken in religion as well as in other things.

When it is remembered by the reader that the title of this production is, *The Newer Dispensation*, he will appreciate the need for such an introduction to the subject as is contained in this chapter. It is the writer's purpose to take the Hebrew or Israelitish nation as a cross-section of civilization and from its history note the religious contributions made by it and the circumstances and conditions out of which they sprang. This will be followed

by an analysis of the New Dispensation as formulated by Jesus, in both instances relying chiefly on the Old and New Testaments, which are the respective exponents of those systems. That will be followed by a history of the main institutions, events and movements that have taken place since the beginning of the Christian Era out of which have been born the newer religious conceptions and beliefs. This production will be concluded with a formulation of the system of The Newer Dispensation in which are blended the newer religious notions with those of the past that have stood the test of experience and reason and proven to be sound. Before proceeding to the task outlined above, in order to enable the reader to better appreciate the subsequent discussion, it is proposed to preface it with a chapter defining religion, which will be the next one following.

CHAPTER II

RELIGION DEFINED

RELIGION is a subject of universal interest and expression. No class of people from the savage to the most civilized, but who exhibit in their actions and manners religious notions and beliefs. Not only classes representative of every strata of society from the lowest to the highest, but every individual embraced between these extremes, reflects in his acts religious ideas whether or not he is conscious of their character.

The term religion is derived from one or the other of the Latin verbs, *relegere* meaning to gather together, or from *relegare* meaning to bind back, fasten. It is not very clear what relation either of those meanings sustain to what the average person to-day construes religion to be.

To formulate a definition of religion that will embrace all the shades of meaning manifested in such a wide range as racial development, is not an easy matter. In the first place, it is evident that any definition must be broad

enough to include the grossest superstitions of the savage as well as the most refined, subtle and abstruse conceptions of the learned and cultured. It must fit the fetishism of the animistic worshiper, exemplified in the tribal stage of development, the symbolism and mysticism of the polytheistic adherent characteristic of the national stage, and it must comprehend the supramundane and transcendent conceptions of the international and universal religions. Secondly, it must be versatile enough to permit of the distinction between the inner consciousness of a purely spiritual nature as opposed to an outward solely material one. It must admit of man's notion of dependency upon a higher power or powers, to whom he feels he owes fealty and allegiance; and it must likewise provide for the beliefs of those who feel no such dependence and who recognize no necessity for fidelity and loyalty. In the third place, it must be exclusive enough to bar all irrelevant factors. In other words: a social system is not necessarily a religious system notwithstanding it may foster religious institutions and practises within it and its members be religious. In erecting a barrier, how shall we decide respecting certain things that are somewhere near the border and may be in process of differentiation? How about

morality and ethics, are they religion? Some writers on the subject class morality and ethics outside of the realm of religion. One such writer, Dr. George Galloway, in his treatise, *The Philosophy of Religion*, argues with much force and at considerable length, to show that morality and ethics should be considered separate from religion. Yet he admits that they have practically the same values as religion and both are the products of the spiritual nature of man the same as it is. His arguments appear to be adapted to the postulate that the goal of religion is supramundane, while that of morality and ethics is purely terrestrial. Such a treatment of the subject is more in keeping with the view that religion is something that has been bestowed on man from without, rather than something he has developed from within. To exclude morality and ethics from religion, would narrow and restrict its scope too much to meet the requirements of all classes of religious notions and beliefs. It would confine a definition of religion almost exclusively to man's conception of a higher power or powers, his relations to them and the ultimate goal of the spirit of man in a supramundane sphere. One of the best reasons that morality and ethics should be included in religion is that many of the

tenets, rites, precepts, ceremonies and religious practises have their origins in the accepted moral and ethical standards of the times. First receiving the indorsement of society, later they have the sanction of religion. The Decalogue and the Moral Code of the Israelitish religion furnish an excellent example. It is difficult indeed, to see how they could be separated from the religion of that people.

Morality and ethics, like religion, are subject to development. It is the habit to say a thing is moral or immoral, ethical or unethical, meaning of course that the difference is one of degree only. A thing that is moral, ethical, or religious in one age, may not be considered so in a later one. Originally all acts were on a par. One act was as moral or ethical as another. For the savage strong man to lie in wait for the arrival of a weaker brother returning from the chase and to dispossess him of the fruits of the hunt, measured by the then accepted standards of savagery, was just as moral as his rescue of an associate from drowning. It is only after a still stronger or craftier fellow-being has robbed him of the fruits of his labors, that it begins to dawn upon his dull mind that such a practise is not quite right. By such a process comes about

the realization that some acts are better than others; that certain kinds of conduct are recognized as permissible while other kinds are forbidden. When man reached the stage of, "thou shalt not," it was the first indication of morality.

The accepted standards of morality and ethics of any age are interwoven with the other religious conceptions and beliefs of the people observing them. They enter into their conception of deity. First receiving the indorsement of the tribe, nation, or race, later they are conceived of as having the sanction of the gods, who are charged with their enforcement and observance. In the formative, or early stages of religious development, the people endow the gods with the qualities, traits and ideals they themselves possess. The deistic conception being anthropomorphic to the point of corporeality, the gods countenance certain practises and frown upon others. In this way another stimulus for developing morality enters. Refraining from certain acts and conforming to approved standards of conduct in order to appease the gods and escape their wrath, tend to develop higher moral and ethical standards in the race. So, instead of excluding morality and ethics from the definition of religion, it appears obvious

they should by all means be included, because they are clearly phases of it.

Many definitions have been given of religion. The Century Dictionary submits three which are as follows: (1) "Recognition of and allegiance in manner of life to a superhuman power or superhuman powers, to whom allegiance and service are regarded as justly due; (2) The healthful development and right life of the spiritual nature, as contrasted with that of the mere intellectual and social powers; (3) Any system of faith in and worship of a divine being or beings: as, the Christian religion, the religion of the Jews, Greeks, Hindus or Mohammedans." Dr. E. B. Tylor in *Primitive Culture* proposes as a minimum definition, "The belief in spiritual beings." Dr. J. G. Frazier's definition in *The Golden Bough* is, "A propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." Professor Menzies in his *History of Religion* submits a definition of religion as being: "The worship of spiritual beings from a sense of need." Prof. Hoffding in his work on *Religionsphilosophie*, defines religion as "Faith in the conservation of value." Pfeiderer's definition of religion as stated in the third edition of his *Religionsphilosophie* is:

“The direction of the will which corresponds to the idea of the Deity.” Dr. George Galloway in his work, *The Philosophy of Religion* proposes a tentative definition of religion as follows: “Man’s faith in a power beyond himself whereby he seeks to satisfy his emotional needs and gain stability of life and which he expresses in acts of worship and service.” To our mind this last comes nearer fulfilling all the requirements of a definition of religion than any of the others that have been mentioned. The criticism that can be offered to the definitions enumerated is, they are either one-sided or too narrow. Each is chiefly definitive of one or at most two stages of religious development. Even the last one, that of Dr. Galloway, is not broad enough to comprehend all the shades of religious beliefs exhibited in a range as wide as that contained between the extremes of tribal and universal religious development.

We submit herewith our own definition of religion for what it is worth. If not entirely satisfactory it may assist someone in formulating for himself a more accurate one. It follows: Religion is the sum of the emotions one feels, the ideas, notions and beliefs expressed in acts, or cherished in thought, that one entertains respecting the universes and all

creation as well as the Creator or Cause Itself, together with one's relationship and obligations to Creation and the Creator. We claim for our definition that it is broad enough to compass the entire range of religious development. It is applicable to the spiritism of the lowest forms of pantheism exhibited in nature and ancestor worship. It fits as well, the magic, sorcery and soothsaying of the tribal religion. The polytheistic hierarchies of the national stages of religious development, such as were exhibited by Greece and Rome, come within its formula. The more heterogeneous, definite and coherent religious beliefs and practises portrayed by international religious systems such as Christianity, Buddhism, Mohammedanism and Confucianism, conform to it; as well as the transcendent conceptions and ideas of those reflecting a universal religion. It is obvious that it takes into consideration the relationship of men with each other and their relationship to the Creator. It admits of any change in those relationships that may for any reason subsequently come about. It permits any deistic conception any individual or stratum of society may conceive of in any age. It is claimed for it that it is inclusive enough to embrace miscellaneous individuals and groups who are atheists, or those

who profess not to have any religion whatsoever. To the charge that will probably be made by some that our definition of religion is too broad, the rejoinder is, that it is impossible to make it any less so and meet the requirements it must fulfil in the performance of its function.

With the foregoing discussion of what constitutes religion, we shall now proceed to the task outlined in the previous chapter. The reader is asked to withhold his criticism of our definition of religion until he has considered our subsequent discussions. Some confidence is felt that after so doing, he will not deem our definition too broad.

THE OLD DISPENSATION

CHAPTER III

WHEN Abraham with his wife, Sarah, his father, Terah and his brother Lot and his wife, emigrated from Ur in Chaldea to the land of Canaan, he brought with him the monotheistic conception of deity. Monotheism was at that time unique in the world. The deistic conceptions of all the other tribes and nations of that day were polytheistic. In a world of universal polytheism, monotheism must have seemed a very radical belief. Whether Abraham left Ur and Chaldea because of the unpopularity of his new deistic conception and of persecution and sought a land where he could worship Jehovah according to the dictates of his own conscience, we can only surmise, there being in the narratives no direct evidences that such were the case. But when we are reminded how vigorously any moderate departure from the accepted and accustomed order is opposed even to-day, it is easy to suspect that such were his reasons. If we but visualize the conditions and state of society at that time, a

belief in such suspicion is strengthened. In order that the reader may more easily be able to do so, a description of conditions in the society of that day might well be in order.

At that time, all social development was still in a semi-primitive stage. Government then was chiefly patriarchal, although the patriarch was usually referred to as king, which in reality he was, although his rule extended at farthest only over a few tribes. The nations for the most part were very small, which chiefly accounts for their being so numerous. The people of that day still lived in tents, huts and caves. Abraham, and his descendents for several generations after him, lived in tents and huts and led a nomadic life. Their chief occupations were pastoral. They followed their herds where the pasturing was good and the water plentiful. They raised only sufficient grain, consisting chiefly of wheat, barley and flax to supply their barest needs. The grain was ground into coarse flour between two stones or in a stone bowl with a pestle. Their clothing was made mostly from the skins of their domestic beasts, wild animals, and plain cloth woven from the wool of their flocks and from flax. The clothing of the servants and slaves were chiefly the cast-off garments of their masters. Such were the

Hebrews when they are first met with in history. They were semi-primitive.

How are we to distinguish the primitive, or semi-primitive from the barbaric and civilized? The answer is: "By their fruits ye shall know them." Primitive man does not live in or build houses, but lives in tents, huts and caves; builds no bridges; constructs no roads; has no vehicles and only the simplest implements and mechanical appliances; he prints no books, and his only literature is tradition; has no institutions for his improvement or the amelioration of his condition; makes few if any discoveries; develops no art and creates no music worthy of the name; and his occupations are chiefly pastoral and the chase.

The barbarian is distinguished because of his greater accomplishments. He has more occupations; he settles permanently in a locality. He builds substantial and picturesque houses, although he may share them with the horses, cows, pigs and chickens. His language is much more developed; his traditions have been compiled and his history and other experiences are narrated in a meager literature. He has crude schools for the education of his children; builds churches in which to express his growing religious consciousness. He pays more attention to form and color in the con-

struction of his buildings and his garments, thereby disclosing a growing sense of art. He builds bridges and constructs highways, clumsy vehicles and implements; but no railroads and few if any factories. Division of labor is still in its infancy. He has developed an embryonic commerce. He produces a small surplus and exchanges his products for those of his neighbors.

Civilized man has a complex division of labor. Little or no manufacturing is done in the home. A highly developed factory system produces an infinite variety of products to meet his requirements. His occupations are numerous and some of them highly complex. He has developed numerous professions. Steam propelled ships carry cargoes of his surplus products to the farthest corners of the earth. He throws steam and electric railways across the continents. Automatically propelled vehicles convey him on land and through the air. His inventions enable him to communicate almost instantly with people almost as remotely situated as the poles. His language is highly developed whereby he can express his subtlest meaning. His literature is varied, voluminous and comprehensive. Not only does he build schools and churches, but hospitals and asylums. He discovers new lands and

invents new contrivances of endless variety. He composes symphonies in music and his art extends to all his creations. His mind is open and ever alert for suggestions that will lead him to further accomplishment. He makes the works of nature serve him.

From the foregoing it is plain that the early Hebrew people belonged no higher than the semi-primitive stage. The chief and only indication of an advancement beyond that state is their monotheistic conception. While it was original, and peculiar to the Hebrew people alone, and was revolutionary in its character, it was crudely conceived. Nevertheless their expression of it was characteristic of a people in that stage of racial development. Their conception of Jehovah was anthropomorphic. The image of him in their minds was patriarchal and they endowed him with the qualities and dispositions the patriarchs themselves possessed. According to their ideas, his rule was arbitrary and should be. His orders were to be implicitly obeyed. Harshness characterized his disposition. He was subject to the same whims, could be coaxed, cajoled, and tempted by the same inducements they recognized in themselves. Likewise, he was offended at and condemned the same things at which they themselves were offended and con-

demned. He frowned upon those things that met with the common disapproval of the patriarchal rulers. He sanctioned those things that met the general approval of them. Like the patriarch and father, he was ambitious for his children and tempted them to greater achievements by promises of rewards in keeping with their desires. For example, Jehovah's covenant with Abraham in the seventeenth chapter of Genesis, wherein he promises Abraham that if he will walk before him and be perfect, he will make him the father of a multitude of nations; that he will make him exceedingly fruitful and that kings shall come out of his seed. Moreover, Jehovah promises to give Abraham and his seed after him, all the land of Canaan for an everlasting possession, which naturally Abraham no doubt very much coveted. Furthermore, Jehovah promised Abraham that Sarah, his wife, who had thus far been barren, should bear a child, Isaac; and that Jehovah would renew his covenant with Isaac, which he did according to the narrative recorded in the twenty-sixth chapter of Genesis. In the twenty-eighth chapter of the same book, Jehovah renews his covenant with Jacob. In the twenty-third chapter of Exodus, Jehovah promises Jacob that he will be an enemy to his enemies and

will fight for him in accomplishing the fulfillment of the terms of his covenant with him.

Furthermore, Jehovah enforced obedience by inflicting punishments in keeping with their own ideas of severity. The destruction of the cities of Sodom and Gomorrah;¹ the numerous plagues with which the Egyptians were punished for refusing to allow the Israelites to leave the country.² He also employed threats as a means of enforcing his commands. For example: in connection with the Second Commandment, Jehovah reminds them that he is "a jealous God, visiting the iniquity of the fathers upon the children unto the third and unto the fourth generations of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments."³ Again in the Seventh Commandment: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."⁴

While the monotheistic conception of the Hebrews marked an advanced step in religious progress, as was to be expected, their exposition of it was in keeping with their racial development. In the worship of Jehovah, the

¹ Genesis 19:23-25. ² Exodus, 8, 9, 10, 11. ³ Ex. 20:4-6. ⁴ Exodus 20:7.

Hebrews employed the same methods as were used by the polytheistic pagan nations in the worship of their gods. Like the polytheists, they worshipped Jehovah in the open.

“The groves were God’s first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back
The sound of anthems,—in the darkling wood,
Amid the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplication.”¹

The first thing Abraham did upon his arrival in Canaan, was to erect an altar under an oak at Moreh and offer thereon a sacrifice to Jehovah. Abraham and his descendants offered sacrifice on altars as a means of propitiating Jehovah in the same manner as did the polytheistic worshipers to their gods. While some were to propitiate him and maintain his continued good favor, others were to atone for sins committed. In keeping with their minds, the smoke and savory odors of the sacrifice ascended to the sky, where Jehovah was thought to dwell. Not only could he smell the pleasant odors that arose to the heavens, but he could look down upon the worshipers and note their efforts to please him.

¹ Forest Hymn—Bryant.

Just as the pagan gods preferred the first fruits and the unblemished and fattest males of the herd or flock, so likewise did Jehovah. Consequently strict attention was paid to the selection of the sacrifice in order that they might not incur his displeasure through the sacrifice of an animal that was inferior, or the last of the fruits and grain. The methods of performing the sacrifice though simple at first, gradually became more complex. Not only were certain animals to be used for a given occasion, but the way they were killed, the parts used and the disposition of the remainder, was important. Without ceremony at first, simple rites eventually accompanied the sacrifice, which rites later on, developed into an elaborate ceremony. In the same manner, from a simple altar at first constructed from a few rough stones, it became necessary to have an elaborate altar made according to a very definite plan and according to minute instructions.¹ While the patriarch himself, originally performed the sacrifice and the few and simple rites attendant thereon, as the tribes increased in size and number, and the ceremonies became more elaborate, there resulted a division of sacrificial duties. Such duties came to be delegated to certain persons,

¹ Ex. 27:1-8.

for example, Aaron and his sons were chosen to be the first priests, whose duties were those pertaining to the sacrifice and the tabernacle.¹ From an arbitrary choice of priests at first, the priesthood became hereditary. Aaron's sons assisting him in the duties of the priestly office during his life² and tenure, succeeded him at his death and through their line the tribe of Levi became the priestly tribe.³

Without doubt the priestly office is one of the oldest if not the oldest, of religious institutions. The duties of the office, simple at first, were performed by the patriarch of the family, clan or tribe; later when the social body became more comprehensive, a special officer with his sons being chosen for such duties, until finally, a certain tribe was set apart for the inheritance of that office; from the sacrifice of only one animal originally, until at last, when upon important occasions, hecatombs of animals were sacrificed, such as took place at the dedication of Solomon's Temple.

Other aspects of the religion of the early Hebrews that materially assist in determining their racial religious status, are certain practices employed by them, which have their origins only in the lowest orders of religious development. The various forms of divina-

¹ Ex. 28-1. ² Lev. 8-36. ³ Nu. 20:23-29. Nu. 1:49-53.

tion employed by a people are a fairly accurate guide in determining their stage of advancement. That the early Hebrews or Israelites practised or believed in magic and sorcery, not only show that they employed the same methods and practises in their religion as did the polytheistic pagans, but reflects the influence different religious systems exert on each other. Moreover, it shows how many obsolete elements are carried forward and perpetuated in a newer order. While the early Hebrews sanctioned certain forms of divination, they rejected others. Some of the grosser forms of it, such as necromancy, exorcism, soothsaying, and augury were forbidden by them.

A few instances of divination as employed by the early Hebrews or Israelites will be sufficient to establish the assertion that they indulged in such practises. In the seventh chapter of Exodus we read:

“And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron’s rod swallowed up their rods.”

All will recall the rod of Moses and the

wonderful magic it possessed. In the fourth chapter of Exodus we read:

“Jehovah said unto him (Moses) what is that in thy hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take it by the tail (and he put forth his hand, and laid hold of it, and it became a rod in his hand).”

“And thou shalt take in thy hand this rod wherewith thou shalt do the signs.”

Again in Exodus Chapter seven:

“And he (Moses) lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.”

Exodus chapter fourteen:

“And lift thou up thy rod, and stretch out thy hand over the sea and divide it: and the children of Israel shall go into the midst of the sea on dry ground.”

The seventeenth chapter of Exodus:

“And Moses said unto Joshua, choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand.”

In the twentieth chapter of Numbers Jehovah commands:

“Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water . . . and Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank and their cattle.”

Another form of magic that was popular with the early Hebrews was the “sacred lot,” in which were employed the urim and thummin, with the addition, sometimes, of the teraphim and at still other times, the ephod. Just what the urim and thummin were is somewhat vague. But they appear to have been some kind of petty images probably similar to the teraphim, which we know to be household idols from the episode of Laban and Jacob, recorded in the thirty-first chapter of Genesis. The ephod as described in the thirty-ninth chapter of Exodus, was a sort of banner or ensign. The relationship between the urim, thummin, teraphim and ephod was very close. There were fetishes connected with them that made their use general in early Hebrew worship.

As examples of sorcery may be mentioned the following: The underlying motive of the brazen serpent made by Moses and carried on a standard upon which the Israelites were commanded to look, to ward off harm from

snake bite as recorded in the twenty-first chapter of Numbers, is an example. The teraphim, or household gods of Laban alluded to above and which his daughter Rachel stole from him when she fled from home with her husband Jacob while her father was away shearing sheep, were no doubt thought by Jacob to prevent evil happening to him and his family and flock. The sprinkling of blood on the door posts, on certain parts of the "altar" and the "mercy seat" and about the "tabernacle" in the early Hebrew worship, were mild forms of sorcery. The wearing of amulets on the arm, frontlets on the forehead between the eyes, signs on the door-posts, the setting up of some object or image to ward off the evil-eye, demons, or evil spirits, not only were common practises in those times, but have their counterparts to-day in the placing of a horse-shoe over the door, the carrying of a rabbit's foot, or a lucky coin.

In addition to the foregoing may be mentioned evidences of primitive religion of a different class. The Israelites had their asherah and masseba scattered throughout the land the same as the pagans. These asherah were wooden posts or poles set up with signs and figures on them—a sort of totem pole. These and the messeba, or sacred stone pillar, stood

near the altar of every "high place" as they were usually called, in Canaan. They were generally under some tree, or near some spring or other natural object, and were set apart as sacred places of worship. Some times the Israelites and pagans broke down each other's asherah; and over which they some times engaged in fights.

Other features of primitive religious observances practised by the early Israelites, were the feast days. In common with the pagans they observed the "festival of new moons," "festival of weeks," "day of first fruits" etc. Moreover, to some extent they imitated the pagans by sacrificing their first born. Even Abraham was tempted to offer up his son, Isaac.

Additional characteristic forms of religious development in its early formative stage that ought not to be overlooked in this connection are the methods employed by the gods in communicating their will to human kind. One of the most common agencies, was that of dreams. To the primitive mind, dreams were as real as the places they dreamed about. The dream of Abimelech recorded in the twentieth chapter of Genesis and Jacob's dream of the ladder reaching from earth to heaven with angels descending and ascending thereon,

which is narrated in the twenty-eighth chapter of Genesis, are examples. In keeping with the primitive mind's notion of the world, heaven was reached from the top of some high mountain or hill. As has just been alluded to, Jacob's ladder was sufficient to reach from earth to heaven, where the gods dwelled. With man's expanding consciousness, augury, which was one of the very earliest methods employed by man to ascertain the will of the gods was gradually discarded. The Hebrews even in their earliest history had progressed beyond that. The dream medium for ascertaining the mind of the gods was a higher method—and in keeping with a race that had developed to the monotheistic plane. But one contact with the Hebrew's god, Jehovah was insufficient. They needed emissaries as a means of communication between Jehovah and themselves. So the expanding Hebrew mind invented messengers or angels—demi-gods for the performance of that service. Angels were conceived of by them as being intermediary between gods and men—half gods. At first they came and went from heaven to earth by way of a high hill or mountain, or as we have seen, by Jacob's ladder. But with the expanding knowledge of a more comprehensive world and the distance the sky is from the earth, the

inconsistency of the mountain or ladder means of ingress and egress became apparent; so the angelic messengers were provided with wings. As a further instance of development of the angel idea may be cited the fact that in our first acquaintanceship with the angel conception in the Bible, there are no ranks or grades of angels, and only two classes, the cherubim—angels of the court, and the seraphim—throne bearers. The conception of rank appears to have developed parallel with the political forms employed by the race. Hierarchies of angels, corresponding to a political hierarchy, appear to have occurred to the Hebrews at about the time they reached the kingly stage of government. It is at about that period that mention is first made of archangels.

Thus it is seen that the narratives of the Old Testament support the statement that the early Hebrews employed many methods, rites and ceremonies and shared many beliefs with the polytheistic pagan nations by which they were surrounded. Some of them, such as the various forms of divination, were typical of animism and nature worship—forms of religious expression standing close to the bottom of the scale. Their religious methods, agencies, practises and beliefs coupled with their

manner of living, occupations and form of government, indicate their stage of development. By their fruits we are able to determine their racial and religious status.

With the Hebrew race, as with all other peoples in a primitive or formative state of development, their religion is woven about their deity. How intimate was their relationship with Jehovah! Jehovah, the patriarchal deity, sought the patriarchal ruler of the tribe and talked with him as man to man. Their relations with him were much the same as their relations with each other. Somewhat later, we shall be able to observe that Jehovah becomes a little more remote, and the ruler of the nation seeks Jehovah instead of him seeking the ruler.

The early Hebrew people's notion of creation was confined to the little corner of the world in which they were situated, together with the Sun, Moon and the starry firmament upon which they gazed, without having the slightest idea that the world was round, that other peoples like themselves lived on the opposite side, and that the stars they saw were worlds similar to the one on which they lived.

CHAPTER IV

IN the previous chapter attention has been called to the new deistic conception, monotheism, without doubt the greatest contribution to religious progress the world had up to that time experienced. To that conception probably more than to any other of the several contributions made by the Hebrew race to religious progress, is due the distinction that nation enjoys in the history of civilization. A brief description of the life of the early Hebrew people while yet in a semi-primitive or formative stage and of the conditions out of which this new deistic idea sprang, has been given. In the two following chapters attention will be called to three more important steps in religious progress made by the Hebrew race. The reference is to the contributions made by the prophets, Amos and Hosea. This sets us forward several hundred years—to the middle of the seventh century B.C. However, before proceeding it appears that a recitation of the main events in Hebrew history up to this time and out of which the

contributions of Amos and Hosea grew, ought to be furnished.

When Abraham, the progenitor of the Hebrew race first came to Canaan, his wife, Sarah up to that time had been barren and continued so for many years. Because Sarah had given up hope of ever having any children, she gave to her husband her Egyptian hand-maid, Hagar. Hagar bore her husband Ishmael. However, Sarah in her old age bore her husband Isaac, through whom the genealogy of the Hebrew race is traced. To Isaac were born Jacob and Esau. To Jacob were born twelve sons, who ultimately became the heads of the twelve tribes of Israel. Jacob's name was changed to Israel after whom the nation takes its name. The foregoing embraces the first period of Israelitish history.

Because Jacob apparently loved his younger son Joseph more than his brothers, his other sons became envious of Joseph. Because of their envy the brothers of Joseph kidnapped him and sold him to members of a caravan going down into Egypt. His brothers retained his coat which they dipped in blood and showed to their father representing that a wild beast had slain him. Arriving in Egypt, Joseph was sold to the chamberlain of

Pharaoh's court. Through Joseph's ability to interpret a dream of Pharaoh's which none of his magicians had been able to divine, Joseph was made a servant in Pharaoh's palace. In that capacity his ability being further recognized by the king, he was rapidly promoted until he became prime minister of Egypt and second only to Pharaoh himself. In that office he further distinguished himself by conserving the surplus grain during years of plenty against the years of famine that were of frequent occurrence in that country in those days. The famine ultimately came and was general in its scope affecting other countries besides Egypt. Canaan was among them. From his stores of grain he fed the Egyptians, selling grain to them so long as their money lasted and afterwards in exchange for their flocks, herds and lands. Joseph not only kept the people from starving, but gained the land and all the wealth of Egypt for Pharaoh, the ruler.

In their extremity, Jacob back in Canaan sent Joseph's brothers to Egypt to buy grain. They came to Pharaoh's court. It happened that their negotiations were with Joseph their brother whom they did not recognize; but he knew them. That transaction resulted in Jacob and his sons immigrating to Egypt,

Joseph locating them in the land of Goshen, the richest section of the country. The Israelites multiplied rapidly and became very prosperous, so much so, that the Egyptians became suspicious lest the Israelites take a notion to seize control of the country. Since the Israelites must have numbered more than a million people, and considering the policy of those days their suspicion probably had some grounds. The Egyptians started a campaign of persecution which terminated in slavery for the Israelites. Conditions became unbearable for them. Finally a savior appeared in the person of Moses—a man eminently fitted to deliver them. Some one has said, “Moses was the George Washington of the Israelitish people.” It was decided that the Israelites should withdraw from the country and make their way back to Canaan the original home their ancestors had left over four hundred years before. Due, no doubt to the fact that they had proven themselves most valuable servants, the Pharaoh, who was ruler of Egypt at that time, refused to allow them to go. After repeated requests by Moses on behalf of his people and as many refusals by Pharaoh, they decided to escape. According to a prearranged plan and by a concerted movement, the Israelites fled from Egypt in a

single night. This event known as the "pass-over" is one of the most tragic episodes in history. The anniversary of that incident is religiously observed by the Israelitish people to the present day. Pharaoh and the entire Egyptian nation, although stunned by the awful calamity occasioned by the murder of their first-born, from that of Pharaoh himself who sat upon the throne, to that of every family in Egypt and the first born of all beasts, nevertheless pursued them in an attempt to bring them back. While he harassed them for many days, his efforts were fruitless in the end, and the Israelites escaped.

During the four hundred and thirty years the Israelites were in Egypt which comprises the second period of their history they had multiplied greatly so that at the time of the Exodus they numbered 603,550 men twenty years old and over who were able to go to war. Males under twenty years old and women and children were not counted.¹ In his attempt to conduct the Israelites back to their native land, Canaan, Moses encountered many difficulties. The hardships endured on the journey and the discouragements the people had experienced during the latter years of their sojourn in Egypt, greatly affected their

¹ Numbers 1:46.

morale. Their faith had been shaken so often they found it hard to have implicit confidence in anyone. Besides, "they were a stiff-necked people." It required a strong and most able leader to control and guide them. As an instance of their waywardness: when Moses left them in charge of Aaron, his brother and retired with Joshua in Mount Sinai for forty days to draw up a code of laws or rules to be employed in governing them, during his absence, the most fractious had demanded of Aaron; "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him."¹ Aaron being a weak leader acceded to their request. After collecting their earrings and other jewelry, he made and set up for them the "golden calf." Moses, upon his return finding what had been done, was greatly provoked. Calling for volunteers he employed those responding in slaying those who had been most instrumental in demanding an idol. While Moses did not live long enough to realize his ambition and complete the task of leading the Israelites into Canaan, even though they were in sight of it, nevertheless he provided in Joshua a competent leader and successor.

¹ Ex. 32:1.

Upon their final arrival in Canaan when a new census of the Israelites was taken, there were only two men,¹ Joshua and Caleb, living who had been enumerated when the former one was taken forty years before. The wanderings of the Israelites in the wilderness constitutes the third Epoch of their historical experiences.

Upon their arrival in Canaan, the Israelites entered the fourth period of their progress as a nation. For three hundred years from the date of their arrival the twelve tribes composing the nation, were ruled by judges, of whom Joshua was the first and Samuel was the last. This period constitutes the conquest of Canaan. During this time the temperament of the Israelitish people appears to have undergone a marked change. From an amicable, peace loving people such as was exhibited by Abraham and his immediate descendants, they had become extremely aggressive and militaristic. The conquest of Canaan by the Israelities was a series of ruthless wars, atrocities and cruelties. No advanced step of religious progress is to be noted during this period. The last judge, Samuel, being an old man, entrusted the duties of rulership principally to his sons, who were

¹ Numbers 26:65.

notoriously corrupt. The dissatisfaction on the part of the people became so general and there being so many monarchical examples of government around them, the people demanded a king.

Thus are we brought to the fifth stage of their national development. Samuel acceded to their wishes and appointed Saul, king. However, the monarchy as a united kingdom lasted only through the short reign of ten years of Saul and the two reigns of forty years each of David and Solomon. Notwithstanding the reputation of Solomon for his wisdom and the fame of his reign, the seed of revolution in the Israelitish nation was sown by him. While he greatly extended the bounds of the kingdom and most wisely established friendly relations with neighboring nations, yet by his extravagances in building costly palaces and public buildings throughout the land in order to satisfy his vanity, he alienated his subjects. Solomon's ambition appeared to be to make Israel assume an importance rivaling Egypt, Assyria and Chaldea. As a protest to the tax burdens imposed by Solomon's rule, an insurrection was led by Jeroboam, which Solomon was able quickly to suppress. However, discontent did not abate and upon Solomon's death was renewed by the same leader, Jero-

boam. This brings us to the Sixth period in the history and development of the Israelitish nation—the period of the divided monarchy.

Upon the accession of Solomon's son Rehoboam to the throne, the people sent an embassy to him asking for redress of grievances and a reduction in taxes. Rehoboam replied: "My father made your yoke heavy, I will add to your yoke; my father chastized you with whips, I will chastize you with scorpions." Such an answer was impolitic and that reply split the kingdom. Ten of the twelve tribes—all but Judah and Benjamin—in an insurrection led by Jeroboam, seceded. Jeroboam was chosen king of the ten tribes that seceded and established his capital at Samaria. Rehoboam retained his capital at Jerusalem. There were now two kingdoms, the northern kingdom, Israel embracing the ten tribes, and the southern kingdom, Judah, composed of two tribes. Hostility marked their attitude towards each other from the beginning. In addition to their wars with each other, outside nations taking advantage of their weakened condition began pressing them, resulting in numerous conflicts with their neighbors. The northern kingdom lasted from 937 B.C. to 722 B.C. or, two hundred and fifteen years, when it was subjugated by Sargon, king of Assyria,

the inhabitants being transported to Assyrian provinces and distributed among the villages of that country and forever afterwards lost to history. The southern kingdom lasted from 940 B.C. to 586 B.C. when it fell under the yoke of Egypt, which it exchanged almost immediately for that of Chaldea. The southern kingdom, Judah, lasted 354 years, having in all nineteen kings—the same number the northern kingdom, Israel had, even though the life of that kingdom was shorter. The kingdom of Judah had several splendid rulers, but Israel did not have a single good one out of the entire number.

While the period of the divided kingdom was without doubt the stormiest one in the history of the Israelitish nation, yet it was in that period that all but one of the steps of religious progress were taken after their sojourn in Egypt. The first to be noted are the contributions to religious progress made by the prophet Amos. For more than fifteen hundred years embracing the formative stages of the nation's development, while it was becoming larger and more heterogeneous, there was being developed the institution of prophetism. That institution purely a governmental bureau at first, came to have a wider scope. The prophet's guilds, or schools later located

at Bethel, Gilgal, Jericho and other places, existed for the purpose of training scribes, clerks and petty governmental officials. They were an official class. In addition to that class of prophets, or interpreters, had arisen a voluntary class. While a few minor voluntary prophets are referred to in the narratives prior to Elijah, he is considered the dean of the voluntary or unofficial class, although he left no writings. Elijah lived in the eighth century B.C. during the reign of Ahab, king of Israel.

Approximately one hundred years after Elijah, a voluntary prophet appeared, who reduced his prophesies to writing. His name was Amos, by occupation a herdsman and a dresser of sycamine trees. His home was at Tekoa, a mountain-top village about twelve miles south of Jerusalem on the edge of the wilderness. While he lived in the southern kingdom he addressed his prophesies to the ruler, Jeroboam II, other officials, priests and the aristocratic classes of the northern kingdom. The discourses of Amos directed at the above mentioned classes carried so much conviction and his indictments were so severe that the old priest at Bethel reporting the matter to the king, Jeroboam II said: "the land is not able to bear his words."

A new conception of Jehovah is enunciated by Amos in the very first part of his first discourse. He denounces Syria for her treatment of Gilead: "because they have threshed Gilead with threshing instruments of iron." Next he bitterly scores the Philistines, mentioning the cities of Gaza, Ashdod, Ashkelon and Akron pointing out the particular kind of wickedness each had been guilty of. He turns from Philistia to Tyre and vigorously condemns her for the betrayal of her people to Edom and for "not remembering the brotherly covenant." In the same manner he arraigns Bozrah, Ammon, Moab, reserving Judah and Israel, especially the latter, for the chief objects of his denunciations. He accuses Judah of lying and not keeping the statutes of Jehovah. He charges Israel with "having sold the righteous for silver and the needy for a pair of shoes"; of "making the ephah small and the shekel great"; of their money lenders charging usurious interest; her rulers and princes with bribery, and her priests with deceit. He condemns the rich for their lives of luxury and indolence, for "lying on beds of ivory," and "eating the calves from the stall"; and above all, he denounces their worshiping pagan gods. Amos denies the very existence of the pagan gods, declaring they are

not gods, but merely figures carved from wood, stone or brass. He declares there is no god except Jehovah. He declares him to be a god of Justice and that he will punish Syria, Philistia, Tyre, Bozrah, Ammon and Moab the same as he will Israel and Judah. He declares: "I (Jehovah) hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let Justice roll down as waters, and righteousness as a mighty stream."

From the point of view of those times, the above must have sounded like very radical statements. The Israelitish nation always had claimed Jehovah exclusively for themselves. But while so doing they had recognized the existence of the pagan gods even though they denied the jurisdiction of them respecting themselves. Now for Amos, a layman to come along and repudiate all the deities of the pagan world and claim for Jehovah universal dominion, must have appeared to them bold statements. The universal jurisdiction of Jehovah and the quality of justice with which

Amos endowed him, marked the first and only real contributions to religious progress since the monotheistic conception of Abraham. It required more than fifteen hundred years for those ideas enunciated by Amos to develop and find expression. What a "modernist" Amos must have appeared to the people of his day! It has been said of Amos that he had many followers, but no forerunners. The doctrines proclaimed by him, without exception, were accepted by all the subsequent prophets, both major and minor. While the adherents of the various world religious systems to-day may differ vastly in their deistic conceptions, they appear unanimous in the belief that the Creator, by whatever name he may be called, is universal in his rule.

CHAPTER V

As announced a few pages back, another prophet who made a distinct contribution to the religious progress of the Israelitish nation during this period was Hosea, the son of Beeri. Hosea was a native of the northern kingdom and his prophecies were addressed to both Israel and Judah. While it can not be claimed for the contribution made by Hosea that it is as outstanding and radical as that made by his contemporary, Amos, yet the new quality he ascribed to Jehovah was one that had not hitherto been associated with him, at least in the sense conceived of by Hosea.

Hosea's new point of view concerning Jehovah, no doubt grew out of his own domestic experiences. Hosea married a harlot, who bore him three children. His wife failing to appreciate a kind husband and a good home and her duty to her children, repeatedly lapsed into her former relationships. After each of her debauches her husband took her back and forgave her, because of his great love and pity for her. She ultimately sank so low that she fell into slavery. Hosea re-

deemed her by paying fifteen pieces of silver and a homer and half of barley. But he put her on probation before again resuming the marital state.

In a symbolical discourse reflecting intense emotion and passion, Hosea likens Israel and Judah to two harlots who have not kept their marriage vows with their husband, Jehovah. He points out how good Jehovah had been to them in the past. Everything they have and are they owe to him; yet they have not appreciated what he has done for them; and have been unfaithful to him in many ways. He accuses them of playing the harlot by lapsing into idolatry; he scathingly arraigns the priests, rulers and princes of both kingdoms for being corrupt; he rebukes them for not seeing the calamity that was coming and for not averting it by repenting and turning to Jehovah; he chides them for placing confidence in, and for expecting help from Assyria and Egypt. He says: "Israel is like a silly dove, without understanding; they call unto Egypt, they go to Assyria." He predicts that when they do go, they will go as captives.

Jehovah's patience with Israel has been sorely tried. At times, when Jehovah thought Israel healed of his idolatry, he would disappoint him anew by his seduction of the pagan

gods and other forms of wickedness. At last there appears nothing else for Jehovah to do but to destroy him—remove Israel from before his face, leaving no sprout or root to remind him of Israel. Then Jehovah remembers Israel when he was just a baby nation in Canaan and Egypt and how he rescued him from slavery and led him forth from Egypt and restored him to the land of Canaan. No, he cannot destroy him: “When Israel was a child then I loved him, and called my son out of Egypt. How shall I give thee up Ephraim (Israel)? How shall I cast thee off Israel? How shall I make thee as Admah? How shall I set thee as Zeboiim? My heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim: for I am God and not man; the Holy One in the midst of thee; and I will not come in my wrath.”

Then Jehovah pleads with Israel to be good and to do good; to repent and to turn unto him, who will have mercy upon him and pardon him. Jehovah promises to heal Israel of his desire to worship pagan gods; to make him satisfied with his own spouse and not want to play the harlot any more. While Jehovah in the past has some times been harsh, “hav-

ing smitten” and “having torn,” now, “he will heal and bind him up.” Jehovah is going to save Israel from destruction if possible; but he is going to employ a different method from any used in the past. Jehovah is going to save Israel by the power of his infinite love and mercy, instead of by the bow and the sword.

To the universal dominion and justice ascribed to Jehovah by Amos can be added the qualities of love and mercy conceived of him by Hosea. Those qualities dimly recognizable in Jehovah before, suddenly become among the most characteristic and important. Heretofore, Jehovah enforced obedience and conformity to his edicts by venting his anger and manifesting his vindictiveness. Henceforth, he will accomplish his purposes by demonstrating the great power of his love and mercy.

As stated in a former chapter, people in the earlier or formative stages of religious development, endow God with the same qualities and ideals they themselves possess. Hosea discovered the qualities of love and mercy in his own home, prior to his recognition of them in Jehovah. He found that even if his wife did sin against him grossly and fail utterly in the keeping of her marriage vows, yet for all

that, she was his wife and she was the mother of his children and he could not help loving and pitying her in spite of her lapses. He was consumed with a passion to rescue her and a burning spirit of forgiveness, no matter how great had been her transgression.

The quality of love is without doubt one of the greatest with which a sentient being is endowed. Henry Drummond pronounced it the *summum bonum*. The Apostle Paul in the thirteenth chapter of First Corinthians places it above every other virtue and declares that a person is nothing, who does not possess it. It has its origin in a deep seated instinct and is capable of infinite development. The highest expression of it which we at present know, is altruism.

CHAPTER VI

THE next contributions to the progress of the Israelitish religion in their chronological order, are those of Jeremiah and Habakkuk, who were contemporaneous. They prophesied at the end of the sixth period, the previous history of which, was recited in the last chapter. Their prophecies had to do with the events and conditions existing in the closing days of the kingdom of Judah. Because of the similarity of their doctrines respecting certain things and the fact that they were contemporaneous, they will be considered together.

The last remnant of the Israelitish nation, Judah, is now facing its final crisis before its complete extinction terminating in exile. An understanding of the international situation is needed at this point in order to make clear what was involved. A résumé of it concludes the history of the sixth period left unfinished in the last chapter.

The great and powerful city of Nineveh, capitol of the Assyrian Empire, was captured by the Chaldeans in 606 B.C. As was customary

in those times, the leading citizens and artisans were deported and the walls of the city were razed and the city burned. Assyria for a long time had been the leading world power. She had preyed upon surrounding nations for over a hundred years. One by one she had seized the provinces of the northern kingdom, Israel. In 737 she had captured Damascus, the capitol of Syria. In 722 the siege of Samaria, the capital of Israel ended, and the complete subjugation of the northern kingdom was accomplished the ten tribes composing it being deported. Now 116 years later, Assyria suffered the same fate at the hands of Chaldea she had accorded to others.

Chaldea and Egypt were now the two remaining world powers whose interests conflicted. Judah lay between them. Assyria out of the way, Necho, king of Egypt, saw an opportunity for seizing Syria, but in doing so it would be necessary for his armies to cross Judah. Josiah, king of Judah did not want him to cross and in order to prevent it decided to strike first. He was doubtless ill advised. That decision cost Judah her independence and Josiah his life. Josiah was killed at the battle of Megiddo and his son, Jehoahaz the hereditary heir to the throne succeeded him. Necho, king of Egypt removed him carrying

him captive to Egypt and placed Jehoiakim on the throne of Judah. Once again after a lapse of over eight hundred and fifty years, a remnant of the Israelitish nation—while not exactly in bondage to Egypt—was completely under her control. A conflict between the two great rivals, Chaldea and Egypt, could not long be deferred. In 605 B.C. the two armies met in mighty conflict near Carchemish. Nebuchadnezzar, king of Chaldea administered a decisive defeat to Necho and Judah exchanged the yoke of Egypt for that of Chaldea. Nebuchadnezzar proceeded to consolidate his victory. He invaded Judah and laid siege to Jerusalem. The city withstood the attack for over a year. The food of the city being exhausted, Zedekiah the king, his princes and all the men of war, made a breach in the wall between two of the gates and attempted to escape. They were overtaken by the Chaldean besiegers on the plains of Jericho. The army was scattered, Zedekiah the king captured and taken to Riblah and arraigned before Nebuchadnezzar, who speedily convicted him. Zedekiah was punished by having his sons slain before his face and his own eyes put out, after which he was carried in chains to Babylon. The fall of Jerusalem immediately followed, crowds of Edomites cheering

while the walls were being thrown down, the gates battered in and the city burned. The Temple was stripped of its gold and treasure, which were transported to Babylon. The inhabitants, who had survived the siege and not been killed in the attack, were deported to Babylonia.

“Those who live by the sword must perish by the sword.” Approximately eight hundred years before, the Israelites under Joshua invaded the land of Canaan, wresting it from the natives they found there, the story of which is one of the cruelest in history. Like those she conquered, also Assyria and Egypt that subjugated her, and in turn were destroyed by Chaldea, which seventy years later succumbed to Cyrus the Great, Israel passed out as she came in.

This was the scene upon which our contributors, Jeremiah and Habakkuk entered. It was the very stormiest period in Israelitish history. Yet it appears that it is only out of great adversities that higher attainments are reached. It is alike true of individuals and nations.

The writings of Jeremiah are too voluminous to examine in detail. Suffice to say that out of the strenuous circumstances of the times, Jeremiah's conception of Jehovah was

enlarged; a deeper insight of religion was revealed. The new ideas of Jeremiah, though somewhat vaguely stated, embrace the notion that religion is an inward expression rather than an outward formality; the motives back of the actions of individuals and nations, is the criteria for determining their value. Veneration for the Ark, reverence for the Temple and the performance of elaborate ceremonies, were not necessarily indications of piety. Moreover, his ideas were those that could be exercised by the individual in any place, at any time, without the aid of ark, altar or temple. In short, it is the recognition of a spiritual consciousness within that is reflected in one's actions, that really counts. The Israelites thought if they kept the Temple open and performed the elaborate ceremonial rites connected with the Temple worship, that was the chief and vital thing. Notwithstanding the priests had been caught burning incense to the Queen of Heaven and there was an altar to Baal on almost every street corner in Jerusalem, and the people cheated, lied, stole and took bribes, the Temple service absolved them. It was a case where the vehicle of expression overshadowed and had become more important than the burden it was invented to bear. It is not too much to suspect

that it was to Jeremiah that Jesus was indebted for his teaching, "the kingdom of God is within you."

From Jeremiah dates the conception of the real spiritual nature of man. By inference, introspection of one's self is invited; by ascertaining the character and attitude of the soul, only is one's real self revealed.

As has been stated, Habakkuk prophesied contemporaneously with Jeremiah. The political status of course is the same as has been recited. The contribution to the religious progress of the Israelitish nation made by Habakkuk, is comprehended in a dramatic gem in which there are only two characters—Jehovah and himself. In the little drama of only three chapters is developed an idea that prior to that time had not been elaborated, although it is hinted at in the prophecies of Jeremiah, Habakkuk's contemporary.

Habakkuk sees Judah hastening to her doom just as Israel had done and he realizes that Chaldea her conqueror, is fully as wicked and corrupt as Judah and Israel ever were, yet withal Chaldea thus far has swept everything before her. It looks to him as if Judah would be the next nation to be swallowed by that irresistible foe. Habakkuk speaks:

“O Jehovah, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save. Why dost thou show me iniquity, and look upon perverseness? for destruction and violence are before me; and there is strife, and contention riseth up. Therefore the law is slacked, and justice doth never go forth; for the wicked doth compass about the righteous; therefore justice goeth forth perverted. Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he; and makest men as the fishes of the sea, as the creeping things, that have no ruler over them? He taketh up all of them with the angle, he catcheth them in his net, and gathereth them in his drag: therefore he rejoiceth and is glad. Therefore he sacrificeth unto his net, and burneth incense unto his drag; because by them his portion is fat, and his food plenteous. Shall he therefore empty his net, and spare not to slay the nations continually? I will stand upon my watch, and set me upon the tower, and will look forth to see what he will vision, and make it plain upon tablets, that he may complaint.”

Jehovah speaks:

“And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteneth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay.

“Behold ye among the nations, and look, and wonder

marvelously; for I am working a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling-places that are not theirs. They are terrible and dreadful; their judgment and dignity proceed from themselves. Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen press proudly on: yea, their horsemen come from far; they fly as an eagle that hasteth to devour. They come all of them for violence; the set of their faces is forwards; and they gather captives as the sand. Yea, he scoffeth at kings, and princes are a derision unto him; he derideth every stronghold; for he heapeth up dust, and taketh it. Then shall he sweep by as a wind, and shall pass over, and be guilty, even he whose might is his god.”

Habakkuk speaks:

“Art not thou from everlasting, O Jehovah my God, my Holy One? We shall not die. O Jehovah, thou has ordained him for judgment; and thou, O Rock, hast established him for correction.”

The dawn of the idea in Habakkuk's mind that Jehovah employed the forces of evil to accomplish his ends, was the answer to a question that had been recently engaging their minds. The contribution of Habakkuk to the religious progress of the Israelitish nation supplied the answer.

With the contributions made by Jeremiah

and Habakkuk, we pass from the sixth to the seventh period of the Israelites historical development—the period of the captivity. In it there is to consider the product of only one person's contribution to the religious progress of that nation and the last one under the Old Dispensation.

CHAPTER VII

THE Israelites, who from the time of the exile were called Jews, are now captives in Chaldea in the province of Babylonia, where they have been for forty-eight years. Of course the first contingent that was carried away when King Jehoahaz was deposed, have been there ten years longer. There is a prospect of delivery. Word has reached them of the sweeping victories that have attended the conquest of the Persian potentate, Cyrus the Great. He subjugates the Chaldean provinces as fast as he comes to them. He wrests Babylon from Belshazzar almost without a struggle. He is hailed by the Jewish leaders as their savior. In keeping with the Jewish expectations, Cyrus issues an emancipation proclamation freeing the Jews and permitting them to go back to Judah, their native country. Notwithstanding the Jewish leaders had looked forward with great delight to their prospect of freedom by Cyrus, strange as it may seem, when the edict of Cyrus was proclaimed, many Jews were reluctant to take

advantage of the opportunity. Of course there were obvious reasons for such being the case. **Certain classes among them** had adapted themselves to the customs and conditions of that country and were fairly well satisfied. Some, no doubt were doing better in a business way than they had been able to do back home. Naturally the younger element, who had been born in Babylonia, would be the most apt to be satisfied and less disposed to leave, because they had never seen or lived in Judah. They cherished no memories of that country, such as their parents did. The class that would be most disposed to accept the offer would be the older people, who were homesick and longed to see Zion. They remembered vividly the homes they had left behind, their lands and other possessions and the sepulchres of their relatives and friends. However, many of this class were old and broken in health and felt themselves scarcely able to make the journey. Others were discouraged and disheartened. No doubt they remembered the hardships they endured when they were driven like cattle the more than six-hundred-mile journey from Jerusalem to Babylonia at the time of their exile. They could well imagine the difficulty of such a journey even under favorable conditions. It may not be so

strange after all that many were indifferent and hard to arouse from their lethargy. Thirteen years elapsed from the time of their emancipation, until Zerubbabel led his company of fifty thousand together with their servants and animals back to Judah. When the distance, and the problem of feeding that many people and their beasts en route is considered, it being of course necessary to find most of their provender along the way (a task difficult enough even in this day), it would appear almost insuperable at that time. The trek of the "forty niners" from the middle-west to California and Oregon as depicted by Mr. Emerson Hough in the "Covered Wagon," was not nearly so great an undertaking as the Jewish return from captivity.

The foregoing furnishes the setting for the next and last contributor to the religious progress of the Jewish nation—one who was most eloquent in persuading his countrymen to take advantage of the opportunity Cyrus had afforded them. This prophet is probably the most fluent and assuredly the most optimistic writer discoverable in the Old Testament. His writings embrace those in the book of Isaiah from the fortieth to the fifty-fifth chapters inclusive. While they are included in the book of Isaiah, it is conceded they were not written

by the prophet of that name; because the prophet Isaiah lived and prophesied during the reign of Hezekiah, king of Judah, who ruled from 727 B.C. to 698 B.C.—one hundred and sixty years earlier. It is readily seen that he could not have known of Cyrus the Great, because at that time he had not been born; neither could he have had any knowledge of the events, which this later writer mentions in a specific manner. The name of our contributor, who wrote the fifteen chapters of the book of Isaiah alluded to above, is unknown; and how this author's writings came to be included in those of another, is likewise unexplained. Notwithstanding, such is the case and for the sake of convenience and distinction, some scholars have designated him, the Second Isaiah, but only because the real author's name has not come down to us.

In the very first sentence of his first discourse he encourages the disheartened people with these words:

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

“O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to

Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!"

Again:

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come in to thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion. Break forth into Joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth hath seen the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah. For ye shall not go out in haste, neither shall ye go by flight: for Jehovah will go before you; and the God of Israel will be your rearward."

The foregoing quotations are given from our contributor, to illustrate the optimism and eloquence this writer displayed, as well as the influence he exerted upon his countrymen

to take advantage of Cyrus's decree. Not only is his language optimistic, and beautiful, but his thought is inspiring as well. It is the latter, which distinguishes him as a contributor to the religious progress of the Jewish religion. His conception of the deity, as enunciated in the fortieth chapter of the book of Isaiah, is that of no barbarian, but of a full fledged civilized man. No former conception of Jehovah approached so nearly the philosophic. No prior notion of God embraced so broad a scope and contained such depth of meaning. It is embraced in the following quotation from that author and the reader may judge for himself as to its depth and originality.

“Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of Jehovah, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of justice, and taught him knowledge, and showed him the way of understanding? Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations are as nothing before him; they are accounted by him as less than nothing, and vanity. To whom then

will ye liken God? or what likeness will ye compare unto him? The image, a workman hath cast it, and the goldsmith overlayeth it with gold, and casteth for it silver chains. He that is too impoverished for such an oblation chooseth a tree that will not rot; he seeketh unto him a skilful workman to set up a graven image, that shall not be moved. Hath ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing; that maketh the judges of the earth as vanity.

“Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth: moreover he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble. To whom then will ye liken me, that I should be equal to him? sayeth the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking. Why sayest thou, O Jacob, and speaketh, O Israel, My way is hid from Jehovah, and the justice due to me is passed away from God? Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount

up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.”

When one contrasts the foregoing conception of Jehovah with those of the patriarchs, one cannot but note the incomparably higher notion of the Second Isaiah over those of the early Hebrews. How childlike was that of Abraham's and the early patriarch's in comparison! The contribution to the religious progress of the Israelitish, or Jewish religion—as it was then called—made by the Second Isaiah, was a fitting climax to the series of contributions made by Amos, Hosea, Jeremiah and Habakkuk. Their productions formed a considerable portion of the basis for the New Dispensation founded by Jesus. It was the crystallization of the doctrines expressed by these men that made possible the New Covenant. Not that these doctrines had any standing with the ecclesiastics of the Jewish nation; nor did they form any part of the Torah of that nation's religion, but rather were the outgrowth of it. With the exception of two or three, the voluntary prophets had little or no standing with the rulers and priesthood. Neither were they any more popular with the people generally. It was not until after the Christian Era, when the soundness of their views had been determined and generally ac-

cepted, were they considered sufficiently meritorious and authoritative to incorporate in the Old Testament canon.

It is interesting to note that no contribution to the religious progress of that nation was made by any other class during the twenty-five hundred years from Abraham to the Christian Era. The rulers made none, neither did the priesthood, who above all others, might have been expected to do so. Possibly those classes were too close to the situation to discern the weaknesses and needs of the system. It remained for a detached class of individuals—laymen, or voluntary prophets, who belonged to the system, but were not of it—to point the way of religious progress for future generations.

Moreover, it is of further interest to observe that no step of religious progress was taken by the Israelites while they were a conquering nation. Progress was made only when she was fighting to maintain her very existence as a nation and after the nation had gone into exile. With nations, as with individuals, adversity appears often to be a blessing in disguise.

To summarize briefly, what did the Hebrew people, or the Israelitish nation contribute to civilization and religious development? With-

out question that people and nation have exerted an influence on the thought and life of the world attained by no other nation or people—an influence out of all proportion to its size and importance. In the first place: it gave to the world the monotheistic conception of deity—a conception, the world thus far has not outgrown. In the second place: it gave to the world the Ten Commandments and along with them the most advanced code of morals and ethics existing prior to the Christian Era. Indeed, for the most part they have never been improved upon. They form the basis of most of the jurisprudence of the civilized world at the present time. In the third place: some of the greatest personages that have ever lived, viewed from the standpoint of accomplishment and the influence they exerted, belonged to that nation. There were Abraham, Jacob, Joseph, Moses, Amos, Hosea, Jeremiah, Habakkuk, the second Isaiah, Jesus Christ and John the Baptist. They are men whose achievements have stood the test of time; their names are household words after a lapse of hundreds and even thousands of years. In the fourth place: they supplied the world with a great literature that to-day in many respects is unsurpassed. The history of the Jewish nation comprehends in its literature the

sources of information of much that we know about the history of civilization.

Viewing the religion of the Hebrew race from an eminence of over nineteen hundred years, it is easy to see where it was deficient and where its leaders made mistakes. But it should be remembered it was in process of development and, on the whole, it was moving forwards. At its highest attainment it reached only to the national stage. It was a religion solely for that nation, that people, that time, and this world. They were not interested in getting the people of other nations to accept and recognize Jehovah. In fact they did not want them to do so; because they selfishly claimed him exclusively for themselves. Neither did they wish to amalgamate with other nations. Intermarrying with the people of other nations was expressly frowned upon and forbidden. Nor were the Israelites concerned about the next world or a future life. When a person died, "he was gathered to his fathers"; or, when a ruler died, "he was buried in the tombs of the kings of Israel," or some such statement. Nevertheless, to the religion, great characters, the literature, government and institutions of the Israelitish nation, are we indebted for much of the civilization we enjoy to-day.

THE NEW DISPENSATION

CHAPTER VIII

THE NEW DISPENSATION

HAVING traced the steps of religious progress of the Hebrew people, or Israelitish nation from its earliest history to the Christian Era, which marks a new epoch in religious development, it is now the task to consider the fundamental doctrines and principles underlying the New Covenant. Moreover, it is necessary to note points of difference existing between the two dispensations. Before doing so however, a brief review of the political historical background, from the end of the captivity to the beginning of the Christian Era needs to be supplied, in order to bring our last political survey down to that point, as well as furnish the reader with the setting in which the New Covenant originated.

Approximately 525 years intervened from the time the Jews were freed by Cyrus, to the birth of Jesus. During that period they had a checkered career. More than half the space

intervening is known as, "the period between the Testaments." There being no canonical books in the Bible which deal particularly with this period, it is necessary to obtain information concerning it from the apocryphal books, especially those of the First and Second Maccabees and secular sources.

The company of fifty thousand exiles led back to Judaea ¹ by Zerubbabel in 526 B.C. and the seventeen hundred and fifty-four, who returned with Ezra in 458, experienced many hardships and much adversity after they arrived in their native land. The first company, with Zerubbabel still their leader, laid the foundations for the new temple in 520 B.C. but owing to interference by the Samaritan settlers, it was not completed until 516 B.C. The difficulties attendant on re-establishing themselves in the land were almost insuperable. Not only were they annoyed and hindered by the Samaritans, but they had to contend with drouths, plagues of locusts and other difficulties. They became greatly discouraged. One of their number, Nehemiah a representative Jew, who was still in Babylon serving in the capacity as cup-bearer to the King, Artaxerxes, obtained permission from

¹ The spelling commonly used to designate the former kingdoms of Judah and Israel from the end of the exile to the death of Herod the Great when the name Palestine applied.

his master to return to Judaea to assist his people. Through Nehemiah's words of cheer and advice, their morale was strengthened, and under his leadership the rebuilding of the wall around Jerusalem was undertaken. Working with their weapons close at hand and with others of their number standing guard to ward off attack by the Samaritans, the feat was completed in fifty days. In 434 B.C. after having remained in Judaea ten years, Nehemiah returned to Babylon. Two years later with a commission as governor general of Judaea from King Artaxerxes, he returned. Nehemiah and the two prophets of this period, Zechariah and Haggai, had the effect of greatly encouraging the Jews and retrieving them from the despondency and hopelessness into which they had fallen.

Judaea being a dependency of Persia, the fortunes of the Jews fluctuated with those of that country and its successors. In 330 B.C., Darius, king of Persia, was defeated by Alexander the Great at Arabela and Darius was assassinated. Alexander himself died in Babylon only seven years later. He left no heirs—his only son being born after his death. Alexander's generals rivaled each other as his successor. In the course of this contest, Syria and Egypt regained their independence. The

Seleucid rulers of Syria had their capital at Antioch and the Ptolemy rulers of Egypt had theirs at Alexandria. The Seleucid Dynasty lasted from 312 B.C. to 66 B.C.—a period of 246 years, when it became a province of Rome. The Ptolemy Dynasty of Egypt lasted from 323 B.C. to 30 B.C.—a period of 293 years, when it likewise became a Roman province.

Judaea lay between those two kingdoms and for three centuries was the object of their conquests. She first fell under the dominion of Egypt, but in 203 B.C., Antiochus the Great, succeeded in wresting her from Egypt. Judaea now under Syrian rule, continued to be governed by the Seleucids until 165 B.C., when she succeeded in throwing off the Syrian yoke and practically gaining her independence. It came about in this way: Antiochus Epiphanes, king of Syria at that time, had an ambition to Hellenize the Jews. He overran Jerusalem and ordered pagan rites substituted for Jewish rites. Moreover, he decreed a sacrifice should be made to Zeus on the altar in the Temple. The aged Jewish priest, Mattathias ignored the edict, slew the royal messenger and destroyed the altar. He then fled with his five sons to the mountainous part of the country and stirred up a revolt. The story of Maccabean courage and martyrdom is one of the

most compelling of its kind. Two years after the flight of Mattathias and his family into the mountains, he died and Judas, his third son, became leader. His skill as a leader coupled with the religious fervor characteristic of the family, enabled him to defeat three Syrian generals in succession. In 165 he drove the Syrians out of Jerusalem and reconsecrated the Temple to Jehovah. In 162 B.C. Lysias, the Syrian regent, granted religious freedom to the Jews. Judas Maccabeus decided to fight for political independence. A year later, he defeated Demetrius I (Soter) at Adasa, but shortly afterwards, Judas was killed while resisting Bacchides, who had a greatly superior force.

At the death of Judas Maccabeus in 161, his brother Jonathan succeeded to the leadership. Owing to the existence of civil strife in Syria, Jonathan's rule continued without annoyance until his death in 144 B.C.—ruling seventeen years. His brother Simon, who was the last surviving son of Mattathias, inherited the rule.

Simon Maccabeus upon succeeding to the rulership of Judaea sided with Demetrius II in his quarrel with Tryphon, thereby incurring the ill will of Tryphon. Owing to greater ability and astuteness, he outgeneraled Try-

phon and procured the evacuation of Jerusalem in which the Syrians had regained a foothold, and won nominal independence for Judaea. Once more, after a lapse of a little more than four hundred years, Judaea was again and for the last time, an independent nation.

In 141 Simon had been chosen by his people, high priest, which together with the office of ruler, made his authority supreme. With Simon Maccabeus, properly begins the Hasmonean Dynasty. The name Hasmonean, is traced to an ancestor of the house Asmonaios, who was reputed to be the grandfather of Mattathias. Simon's reign lasted nineteen years. He developed the resources of the country and the land enjoyed a fair degree of prosperity. The country was favored also by a rather protracted period of peace. It was in the last two years of Simon's reign that this peace was interrupted. The son-in-law of Simon in order to gain control of Judaea for himself, murdered Simon and two of his sons, but his third son, John Hyrcan escaped and succeeded to the rulership. He reigned for thirty years with a great deal of success. Partizan strife between two politico-religious parties, the Pharisees and Sadducees, greatly weakened the power of this ruler. (This is

the first time in the history of the Jews that reference is made to these sects.) John Hyrcan destroyed the pagan temple that had been built on Mt. Gerizim and annexed the province of Idumaea and Samaria.

Upon the death of John Hyrcan in 105 B.C., his eldest son, Aristobulus inherited the throne, but ruled for only one year, when he was succeeded by his brother, Alexander Jannæus, who ruled Judaea for twenty-six years—from 104 B.C. to 78 B.C. His rule was characterized by ability and the country was prosperous. There was, however, considerable wrangling between the sects of the Pharisees and Sadducees. He belonged to the Sadducees. Once, when performing the duties connected with the office of high priest, a group of Pharisees threw a quantity of citrons that had been provided for the sacrifice at him and a group of Sadducees. Thoroughly incensed by the insult, with the aid of his troops, he destroyed six thousand of the Pharisees.

Alexander Jannæus was succeeded as ruler by his wife, Alexandra, who reigned from 78 B.C. to 69 B.C. She was more peace loving than her husband and succeeded in reconciling the Pharisee and Sadducee sects, although she favored the Pharisees. The country was fairly prosperous during her reign. Her

eldest son, John Hyrcan II, although lacking ability was made high-priest during her régime. The younger son, Aristobulus, who was stronger and abler, coveted the rulership, and upon the death of his mother, Alexandra, raised an army for the purpose of seizing the reins of government. John Hyrcan II in the face of this showing voluntarily relinquished the throne in favor of his brother. At this point, Antipater of Idumaea (a province of Judaea) brought the matter to the attention of Pompey, a member of the Roman Triumvirate. Pompey took Jerusalem, desecrated the Temple, but reinstated John Hyrcan II as high priest and carried Aristobulus captive to Rome. Shortly afterwards, Aristobulus escaped and renewed the contest with his brother. The Roman general Gabinius was sent to settle the matter. He deposed John Hyrcan II. However, one year later, in 47 B.C., he was restored by Julius Caesar because he had aided him in his war with Egypt the previous year. The same year, Antipater, the Idumæan and the father of Herod, was appointed procurator of Judaea, which by now was completely under the Roman yoke.

In the year 40 B.C., John Hyrcan II was deposed as high priest by Antigonus his nephew, son of Aristobulus, who was the last

of the line of Asmonean princes and priests. Three years later, in 37 B.C., Herod the Great with the aid of Mark Antony, obtained the procuratorship and took unto himself the title, "The King of the Jews." He took possession of Jerusalem and slew Antigonus, the high priest. Herod sought to reconcile the Jews to him by marrying Mariamne, the granddaughter of John Hyrcan II. That project did not prove satisfactory, for in 31 B.C., he had her grandfather executed and two years later, Mariamne also.

Augustus Octavius upon becoming emperor of Rome, greatly increased Herod's power and extended his territory. Herod was noted for his extravagant building projects and improvements throughout the country. He restored and beautified the Temple at Jerusalem. He rebuilt the temple at Samaria and erected a pagan temple at Caesarea. His rule was marked with extreme cruelty. Not only did he have his wife and her grandfather put to death, but his two sons, Aristobulus and Alexander also and only five days before his own death, Antipater, his eldest son. At his death, his jurisdiction was divided among his three remaining sons. Archelaus was made tetrarch of Judaea; Herod Antipas of Galilee and Perea; and Phillip of north eastern Palestine.

Such were the kaleidoscopic scenes participated in by the Jews from the return from exile to the birth of Jesus. Rome was now the greatest world power. It was under the dominion of Rome that Christianity was born, Palestine at that time being a Roman province. Rome has influenced Christianity probably more than any other nation. From indifference to persecution, next adopting it as her state religion, for centuries she has been a most zealous devotee and one of the most faithful guardians of the world's largest religious system. It is doubtful if Christianity in its competition with Mithraism, would have survived, had it not been for the advantage it gained upon being chosen by the Emperor Constantine as the official religion of that powerful empire.

CHAPTER IX

IT is assumed that the reader is familiar with the meager biographies of Jesus and John the Baptist that are to be found in the four gospels. Outside of those narratives there is no historical information discoverable concerning either of them. However, that does not preclude our knowing something more of their lives even though it may not be contained in the gospel accounts. Their teachings and doctrines reflect influences exerted on them by others, which, while unstated in narrative, supply information regarding them that can be read between the lines. Indeed, the matter supplied by inferences from their teachings concerning themselves probably exceeds that contained in the direct statements of the gospels.

In the first place, it should be remembered that Jesus and John were Jews and Judaism was their religion. They belong in the same category as the several voluntary prophets, to whom we have already alluded in former chapters. Like those prophets, Jesus and John

belonged to the Old Dispensation, but were not of it. They did not fit into it.

The parents of Jesus had no connection with the ecclesiastical machinery. They were obscure, humble citizens, similar to several others of the prophets whose writings are to be found in the canon of the Bible. Jesus, prior to his ministry, like his father Joseph, was a layman and a carpenter by occupation. He performed none of the rites and ceremonies connected with the synagogue and temple worship so far as is known. The only thing that even remotely suggests any duties of that kind prior to his ministry, was when he read the scriptures, "as his custom was" in the synagogue at Nazareth his native village. In doing so he was not necessarily an official of the clergy. The probabilities are that he was called upon to perform that task because he could read fluently the rolls upon which the scriptures at that time were written.

It was somewhat different with John the Baptist. Zachariah, the father of John the Baptist, was a priest. Both the parents of Jesus and John probably belonged to the Pharisee sect. These facts show the intimate connection they sustained to the order, even though their ministries were in direct-opposition to it. Somehow John and Jesus had ob-

tained a new and different point of view. Their ministries show rebellion against the emptiness and the lack of vitality of the Old Order. They belonged to Judaism, but were not of it, or were not in sympathy with the system. From their subsequent teachings, one strongly suspects both Jesus and John of having taken advantage of the policy of the Roman government, which was in effect at that time of extending the use and facilities of the great libraries at Alexandria to scholars of other countries besides its own. Rome supported students—at least in part—who came to study at Alexandria in order to promote an exchange of ideas among the nations. How eager two precocious young men like Jesus and John would be to avail themselves of such an opportunity! Besides, being cousins, it would be natural for them to go together, and too, Alexandria was not far removed. At Alexandria they would not only meet Roman and Jewish scholars, but those from India, Egypt, Greece, Arabia, Mesopotamia, Persia and other countries. How interesting it would be to Jesus and John to talk with a student of India and listen to an explanation of Brahmanism; or to converse with a student of Greece and hear his interpretations of Grecian philosophies; or again, to hear from the lips

of Egyptian scholars the stories of Isis, Osiris and Horus and the different functions they perform; to use only one more illustration, to be fascinated by the captivating doctrine of dualism contained in the Avesta of Zoroastrianism as explained by some Persian scholars!

Whether Jesus and John—or Jesus alone—spent a part of the period from the time they were twelve years old until they began their ministries at Alexandria under such conditions as have been suggested and known to have existed, of course is not definitely known; but this much is certain, they must have come in close contact with representatives or literatures of each and all of the aforementioned religions and schools of thought, because they are reflected in their teachings. We are quick to point out and credit ourselves with the influence our doctrines and institutions have had on outside peoples, but we are usually reluctant and slow to admit the influence exerted by others upon us in return. In former chapters we have seen the influence of the pagan nations on Judaism throughout its entire history. Influence of contemporaneous religions and schools of thought on Christianity are likewise detected in an impartial study of that system.

The joint use of the names, Jesus and John is done advisedly, because there are considerable grounds for suspecting they collaborated in the formulation of the new philosophy of religion, styled by each, "the kingdom of heaven." That will not seem so strange when it is remembered that they were cousins and that their families might be expected to exchange occasional visits. Besides the two boys were within a few months of the same age, John being slightly the older. Moreover, it will be remembered that it was John and not Jesus who first announced the new "kingdom of heaven" religion. In his very first announcement, John proclaimed:

"There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize you in water; but he shall baptize you in the Holy Spirit."

The foregoing shows there must have been at least an understanding between John and Jesus, because up to that time, Jesus had not made any announcement. No doubt the forty days spent by each in the wilderness, although at separate times, were employed by them in assimilating new ideas, from whatever source obtained, and in formulating their new system. Furthermore, the habit of retiring into

a wilderness or desert to meditate was common in those days. The Apostle Paul after his conversion to this new system later on, withdrew into Arabia for a much longer period for the same purpose.

Shortly after Jesus emerged from the wilderness, while reading the scripture lesson on the Sabbath day in the synagogue at Nazareth, his native village, he calmly announced that he was the Messiah, to whom the prophet Isaiah alluded in the scripture he had just read to them. His announcement was received not only with surprise, but with hostility, by those of the congregation; for they chased him out of the village. Thus was launched the new religious system of Jesus and John, the doctrines and principles of which, are disclosed in their teachings and declarations. Since their teachings, up to the time John was executed by Herod, were almost identical, the suspicion that they had studied the religions of other nations and collaborated in the formulation of a new one, is rendered more probable.

In studying the doctrines and teachings of the New Testament the mistake is often made of considering them in detachments, instead of viewing them as a whole. In the immediately following chapters an attempt will be

made to analyze the teachings and doctrines embraced in the new philosophy of religion, the "kingdom of heaven" as enunciated by Jesus and John; to ascertain their origins, examine briefly their history and point out their functions in the economy of that new system. In doing so, the aim will be to banish partiality and prejudice as far as it is possible to do so. Our purpose will be to examine the facts just as we find them and draw conclusions and inferences therefrom just as if we were examining the data of a subject we had never heard of before. To do that consistently is a difficult undertaking. Whether or not we shall be able satisfactorily to accomplish that task, remains to be seen. But whether we are or not, of this much we are convinced, that such a method is the only one by which to gage and accurately determine the worth and value of the system.

CHAPTER X

By referring to the charts on page 106, the reader will find three diagrams. A study of Figure I will disclose that this new philosophy of religion enunciated by Jesus and John the Baptist is predicated upon two principles: (*a*) a tri-une God and (*b*) a new moral and ethical code. Jesus's conception of Deity is, God, the Father, Himself, the Son, and the Holy Ghost, or spirit, the latter emanating either from God, the Father, or from the Father and Son jointly—a matter not entirely clear and which has been the subject of much bitter controversy.

It will be seen from the diagram that his conception of the Deity is not original, except in respect to the names given to the different parts and some of the functions those members of the Deity perform. It is observed that Brahmanism, or Hinduism, had a tri-une deistic conception also. The Brahmans conceive of the deity as Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer. Not dissimilar to God, the Father,

Figure I

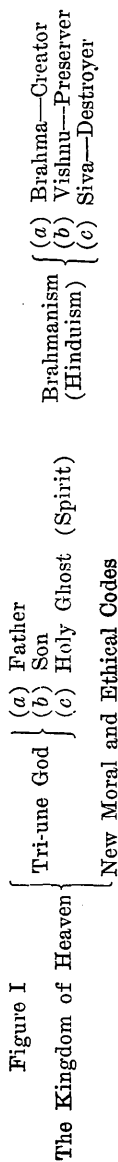


Figure II

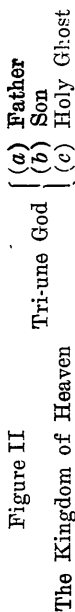
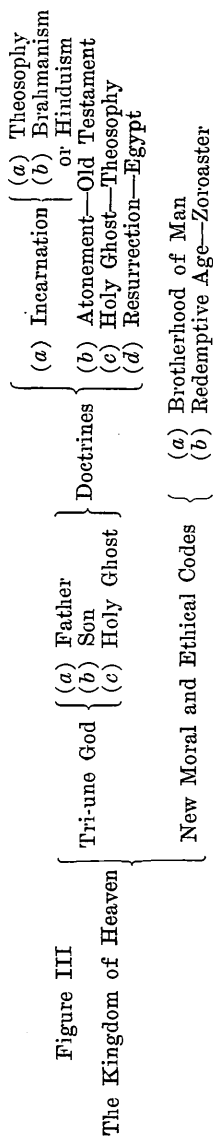


Figure III



are the attributes ascribed to Brahma. Out of the extreme universal deluge of waters, was Brahma, the creator of all things, himself created. The Universe, before undiscerned, became manifest through him alone existent. Brahma by the mere exercise of his will created all things out of his own substance. He created the waters by meditation. .

The analogy existing between the tri-une deistic conception of Brahmanism, or Hinduism and that of Jesus is even greater, when the second person in the god-head, is considered. Vishnu, incarnated by Brahma not only performs the function of preserver, but that of savior also. He is repeatedly reincarnated in human form, in order that he may deliver the people from the oppression of some wicked ruler or evil influence. His function is to keep the world restored to virtue. This is seen to be very analogous to the function of the Son in the tri-une conception of Jesus.

Nor is the analogy lacking between the third persons of the two god-heads. While Siva in the Brahman trinity is conceived of as the destroyer, in reality, his function is to destroy sin and the unrealities and illusions of life and to direct the soul of man to its objective. How similar in its function, is that of the Holy Ghost as conceived by Jesus. In the fourteenth

chapter and twenty-sixth verse of John he says:

“But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.”

again in John, chapter 20, v 22-23:

“And when he had said this, he breathed on them, and sayeth unto them, Receive ye the Holy Spirit: Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.”

Is not the agency of the Holy Ghost to enable the soul of man to attain its objective? Sin, according to Jesus, is the obstacle that stands between man and salvation.

Nor does Brahmanism or Hinduism furnish the only counterpart of the tri-une deistic conception of Jesus. By referring to Figure II of the chart on page 106, it will be seen that the Egyptian religion likewise had a trinitarian deistic conception. Out of a pantheon comprehending innumerable deities, a trinity of three, Isis, Osiris and Horus constituted the head of a hierarchy. Intimately related and each charged with the performance of certain duties, their combined functions formed a unity in supreme control of the destiny of man and all creation. The chief

distinction between the trinitarian deistic conceptions of Brahmanism, the Egyptian religion and that of Jesus is, that with those religions their deistic conceptions were progressing toward monotheism, while that of Jesus was a departure from it.

Thus it is seen that the tri-une deistic conception of the New Dispensation, had counterparts in at least two other religious systems of that day. Moreover, that fact furnishes an excellent example of the influence the religions of other nations had in shaping Christianity. Furthermore, it furnishes evidence that Jesus, at least, if not John also, came in contact, either with representatives of Brahmanism and the Egyptian religions or their literatures.

Having discovered the probable origin of the trinitarian deistic conception as enunciated by Jesus, next in order will be to take up the doctrines growing out of that conception, viz.: Atonement, Incarnation, Holy Ghost and Resurrection. In doing this, the doctrine of the Atonement and Incarnation being so inextricably woven, they will be considered together.

CHAPTER XI

JESUS did not have to go outside of Judaism to find a precedent upon which to base his doctrine of Atonement, it being one of the oldest of the Israelitish religion. The rites of the annual Atonement as executed in the time of Moses was a very elaborate ceremony. Strict rules governed its performance. Its function was to atone for the sins of the priest and his house and for the sins of the whole nation for the past year. It would appear that the early Hebrew people did not take the story of the Garden of Eden literally, for they adopted a fairly easy method of escaping the consequences of the act of Adam. However, it is quite possible that the narrative based on that tradition had not at that time been written. In that case the Hebrews possibly relied on vague tradition concerning that supposed event.

The instructions and rules governing the observance of the annual Atonement of the Hebrews is recorded in the sixteenth chapter of Leviticus. Without going into detail, because of the number of rites attendant upon

that ceremony, only a general outline of that observance will be given. The chief priest was first provided with a bullock and two goats. After bathing and putting on spotless garments worn only upon such occasions, he slew the bullock, sprinkling its blood on the mercy seat with his fingers seven times. Then taking a censer full of coals of fire from the altar with his hands full of sweet incense which he sprinkles on the coals, he thereby atones for himself and his own household. Next he takes the two goats and sets them at the door of the tent or tabernacle and draws lots to see which one shall be sacrificed to Jehovah and which one shall be the scapegoat. The goat drawn for Jehovah is then taken within the veil and slain and its blood sprinkled in the same manner as was done with the blood of the bullock, for a sin offering for the people to Jehovah. Nothing but the blood was used, the entire carcasses of both the bullock and the goat, being then given to attendants, who disposed of them outside the camp by burning. Next taking the live goat to the entrance of the tent, the chief priest placing his hands on its head confessed all the sins committed by the people during the year. The goat loaded with the sins of the people was conducted by an attendant without the camp into the wilderness

where it becomes lost or dies. Upon the return of the attendant, who conducted the goat out of the camp into the wilderness, all concerned in the ceremony remove their ceremonial garments and bathe.

The early Hebrew observance of the Atonement was in keeping with their understanding of the Garden of Eden tradition when man first became able to distinguish between good and evil. But Jesus interpreted the narrative literally. He believed that man actually was a fallen being; that having been created perfect at first, for an act of disobedience he was punished and forever afterwards consigned to perdition and a state of misery and unhappiness. But while Jesus construes the narrative literally, his conception of Jehovah is consistent and in keeping with the progress made by the Israelitish or Jewish religion up to his time. His notion of Jehovah-God, is that of the patriarchs, plus the qualities supplied by Amos, Hosea, Jeremiah, Habakkuk and the Second Isaiah, supplemented by the tri-une notion obtained from Brahmanism and the Egyptian religions. To his mind God is endowed with the universal jurisdiction and justice supplied by Amos, the incomparable love contributed by Hosea, the inward spiritual consciousness given him by

Jeremiah, the power to make the forces of evil serve him as conceived by Habakkuk and the omnipotence and omniscience bestowed upon him by the Second Isaiah.

Then there is another element that enters into his doctrine of Atonement—the belief in a future life. We have seen how that belief was not incorporated in the religion of Israel and did not concern the Hebrew or Jewish people very much. It was only in their latter history that it attained prominence—after the exile. That belief is what distinguished the Sadducee sect from the Pharisees. The Sadducees did not believe in a future life. Belief in a future life had taken a firm hold on the mind of Jesus. To him the future life was to be one of far greater importance than the present one. The present life was simply one of probation, or preparation for the one hereafter. Life, in this world was temporary, that of the next, eternal. Past ages had been devoted chiefly to man's material welfare. With Jesus, his age was to be a spiritual age, the "kingdom of heaven," a spiritual kingdom. His was the redemptive age of the world; the age in which the race was to be given a chance to escape the penalty of perdition and to attain salvation in the form of eternal life. Since man, according to the tradition was

given to know good from evil, he was a "free moral agent." The attainment of eternal life rested with man himself after God had made provision for his salvation or redemption.

The foregoing doctrine was that of Zoroastrianism as well as of Jesus. Zoroastrianism was a flourishing religion in that day. Zoroaster had established a new order in that system very similar to the one founded by Jesus. Zoroaster called his order, the "good kingdom," the "wished for kingdom," the "kingdom of desire." According to him, the "good kingdom" would be realized in the final aeon, which would be the redemptive age of the world. It would be founded by the last of his three sons, yet to be born, who would be the Messiah.

It is seen that Jesus had a precedent for his age being the redemptive age—the age when the "kingdom of heaven is at hand." The Jews had been looking for a Messiah (anointed one, a name applied to all the former rulers) ever since they lost their independence in 37 B.C. However, they expected him to be a temporal ruler. They were waiting for some one to appear who would be capable and able to regain for them their independence and re-establish them as a nation. They were not expecting, nor did they realize any extensive

need of a spiritual ruler or kingdom. But Jesus proposed a spiritual kingdom because he believed his age was the last age of the world and he declared himself to be the Messiah charged with the establishment of a spiritual kingdom.

In keeping with the conception of infinite love and mercy with which Jesus endowed God, some way needed to be provided that would enable man to escape the damnation to which the race had been consigned in the narrative concerning the traditionary act of Adam. According to the theory of Jesus, perdition could be escaped and the favor of God won, only by an adequate sacrifice being made—a sacrifice sufficient to atone for man's sin and adequate to redeem the race and recompense God for its loss. It was obvious no ordinary oblation would suffice. Even though hecatombs of bulls and rams, exceeding the number immolated at the dedication of the Temple of Solomon, were slain, an offering even of that magnitude would still be insufficient. No, no sacrifice would be adequate that did not equal the love and esteem in which God held the race. God's love for man being so great and his mercy so boundless, no sacrifice of less than a deity itself would be equal to God's love and sufficient to atone for a lost

race. Consequently, Jesus conceives himself the incarnation of God and himself the sacrificial offering of atonement.

In harmony with the doctrine of Reincarnation that was not only common to Brahmanism, or Hinduism and Zoroastrianism, but which was current in Palestine in Jesus' day, he adapted that doctrine as employed by those religions, to his own needs, by declaring himself to be the incarnation of God in the flesh in the form of his son. Taking into consideration that Jesus unquestionably shows in his teachings, belief in the ancient tradition of man having fallen from a higher state and forever afterwards consigned to misery and unhappiness, together with the more humane faculties with which he endows God, and coupled with the current doctrine of Reincarnation, in which he believed, viewed from that age, such a theory appears entirely consistent.

That Reincarnation was a current belief in Palestine at the time Jesus lived, the reader is referred to Luke 9:7-9:

“Now Herod the tetrarch heard all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.”

again Luke 9:18-19:

“And it came to pass, as he was praying apart, the disciples were with him: and he asked them saying, Who do the multitudes say that I am? And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again.”

That Jesus believed in reincarnation himself, the reader is referred to Matthew 11:14, where he is speaking of John the Baptist:

“And if ye are willing to receive it, this is Elijah, that is to come.”

also Matthew 17:10-13:

“And his disciples asked him, saying, why then say the scribes that Elijah must first come? And he (Jesus) answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.”

The doctrine of the Incarnation without much doubt was suggested to Jesus through his contact with Brahmanism or the Theosophists, either at home or abroad. We have seen that it was a common belief in Palestine in his day probably due to associations which other students of Palestine enjoyed with the Brahmans and Theosophists. The source of

his doctrine of the Atonement inseparably woven with that of the Incarnation as has been suggested, was probably derived from the Levitical Code and the traditional narrative of Judaism regarding the fall of man in the Garden of Eden. These, with the deistic conception entertained by him, would account for the provision he made for this doctrine in his new philosophy of religion. In both his doctrine of the Incarnation and Atonement, although the form of each is changed as employed by him, yet the idea in each is the same as that of the original setting. That is to be expected. The changed conditions, the altered points of view resulting from different experiences, the differences in temperament between nations, sects, and individuals would warrant an idea expressed in a later age to assume a different form. Naturally, Jesus took these ideas from whatever source obtained, and adapted them to his needs in the formulation of his new philosophy of religion, the "kingdom of heaven."

Thus is it seen that the evidences of influence of other religious systems and schools of thought on Christianity are cumulative. Social contact in some form or another is responsible for a large part of the change that takes place both in people and their institutions. Such

social intercourse does not always assist progress. Individually speaking, for a bad character to associate with a good one is likely to benefit the bad, but apt to be degrading to the good. Speaking collectively, for a superior people, who have developed a religion in keeping with their advancement, to fraternize freely with people inferior, tends to reduce the higher and elevate the lower to a common level for both.

CHAPTER XII

THE next doctrine of the “kingdom of heaven” as enunciated by Jesus to be considered, is that of the “Holy Ghost, or Spirit.” Probably no one of the four doctrines embraced in his hypothesis has been provocative of more discussion and has resulted in more dissension than this one. Neither has any of the four been so little understood by his followers. From the first century to the present day, Christians have contended with each other as to whether the Holy Ghost, or Spirit, emanated from God alone, or from God and Jesus jointly. While the Apostle John in his gospel clearly states that it proceeds from God in the name of Jesus, yet in other of the gospels it is not so definitely expressed. This question in the 11th century A.D. split the church. The eastern branch, or church of Constantinople contending that the Holy Spirit proceeded from the Father alone, while the western branch, or church of Rome insisted it emanated from Father and Son jointly. Since that time there have been two branches of the Catholic Church. While the

controversy still exists it has never since reached an acute stage.

In canvassing the thought of the world at the time Jesus lived for a school of thought, or a religion, from which he might have derived such an idea as the Holy Ghost, or Spirit, we do not have far to seek. It is one of the fundamental principles of Theosophy, which flourished at that time. Contact with Greek philosophers, or their writings, might have been the source, because it was an important subject with those philosophers in that day. Any system of religion, such as Brahmanism (Hinduism), Buddhism, and Zoroastrianism, that taught the doctrine of Reincarnation, would furnish a source from which this idea could be obtained; because, such an idea is a concomitant to Reincarnation. Since Jesus adapted the doctrine of Reincarnation derived from some such source to meet his needs, it is fair to assume that he was acquainted with doctrines and ideas closely allied to it. It has been shown that a belief in Reincarnation was common at that time even in Palestine. While the majority of people, who believed in it probably gave no thought as to how it was supposed to function, as is the case to-day with most people respecting religious dogmas, yet those of an inquiring mind such as Jesus no

doubt possessed would thoroughly familiarize themselves with it.

Theosophy is a complex and intricate philosophy and for that reason, if for no other, no attempt will be made here to portray it in anything like a thorough or comprehensive manner. Only the briefest explanation possible will be given of those teachings of it from which the idea of the Holy Ghost, or Spirit, as conceived by Jesus, might have originated. This explanation is deduced from the works of Mrs. Annie Besant, a recognized present-day authority on Theosophy.

According to that philosophy there were originally a definite number of egos created in the world. Those egos animate the human bodies and at death pass to a state of rest and passivity to assimilate the experiences and ideas gained while on the earth-plane. The duration of the disembodied period may vary from a very brief time to hundreds and even thousands of years. The period of disembodiment depends, somewhat upon the length of time required by the ego to assimilate the experience and knowledge gained in the former incarnation, and upon a favorable opportunity to enter and animate another congenial personality. In that way the experience and knowledge gained by the ego is cumulative, so

that after a transmigration covering a large number of reincarnations, the ego reaches the Absolute, or perfect state—the state of complete passivity, or quiescence and of no desire, which, in terms of Christianity, would be heaven.

Back of this and responsible for it, is the Universal Mind or Thinker. The Universe is the product of the Thinker and his mental processes are still in operation and will continue to be so throughout eternity. The Universal Mind or Thinker emits psychic rays, or thought-rays similar to the rays of the Sun. These thought-rays emanating from the Universal Mind operate on the minds of the egos while animating the human bodies, in much the same manner as a musician manipulates the keys of a piano. Theosophists ask the question: “Is the music in the instrument, or is it in the mind of the musician, or player?” Or, again: “Is beauty in the flower, or is it in the mind of the beholder?” The theory of Theosophy being, that individuals are but automatons, expressing the will of the Universal Mind or Thinker by means of psychic rays.

It is easy to see the analogy existing between this principle of Theosophy and the doctrine of the Holy Ghost or Spirit, which

forms the third person in the tri-une deistic conception of Jesus. From the mind of God, or God and son jointly, there emanates some influence that operates on the souls of believers guiding them to their goal. In the Gospel of John 14: 25-26 Jesus says:

“These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you.”

Again in the Gospel according to Luke, 12: 11-12 Jesus utters these words:

“And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.”

From the foregoing quotations it is clear that the function of the Holy Ghost or Spirit as conceived by Jesus was substantially the same as that performed by the psychic, or thought-rays of the Universal Mind or Thinker of Theosophy, or any other schools of thought and religions employing that doctrine.

Man's notion of the Deity expands as his ever-widening knowledge of the universes in-

creases. As creation becomes more vast, God recedes. Some pages back, attention was directed to the very intimate relationship that existed between the early Hebrew people and Jehovah. It was pointed out in that connection that as the race progressed towards civilization, Jehovah became more remote and their relationship less familiar. The doctrine of the Holy Ghost or Spirit and the psychic rays emitted by God or a Universal Mind or Thinker, implies a more removed location of the Deity. A Jacob's ladder, high hill, mountain, or even angels with wings any longer were adequate means for the communication of the Supreme Ruler's will to man. With man's expanding mind and comprehension of creation a more consistent agency was needed as a medium of intercourse. Especially was this true since the spiritual nature of both God and man was receiving more emphasis. The psychic or thought-ray of the Universal Mind or Thinker and the Holy Spirit of God as a means of communication were the inventions of minds advanced beyond the semi-primitive stage of development.

It is readily seen that the doctrine of the Holy Ghost or Spirit of Jesus is an adaptation of the Theosophic principle alluded to in

the foregoing paragraphs. It is in complete harmony with his tri-une deistic conception. By his own words it has been shown to perform the same function in his trinity as it is conceived of performing in Theosophy. Thus the evidences of outside influences affecting Christianity multiply. No feature of it displays more reaction to the schools of thought and religions of other nations than does its deistic conception.

CHAPTER XIII

THERE remains only one other doctrine of the “kingdom of heaven” to be examined before taking up the ethics and moral code of the new system of religion—it is the doctrine of the Resurrection.

If there could be any question concerning the sources from which Jesus obtained those doctrines so far examined there cannot possibly be any respecting this doctrine. It lies entirely outside of the Israelitish religion. No counterpart of such a doctrine existed in the tenets of that religion. There is abundant evidence, however, that the Jews during and after their brief period of independence just prior to the Christian Era, believed in a resurrection and a future life. It has already been pointed out that disbelief in it was what distinguished the Sadducee sect from the Pharisees. Those sects are met with for the first time during the Jewish nation’s last period of independence. So that it was during the latter history of that nation’s career that this belief was current. The statement that it was not a doctrine of the Old Dispensation proper, but

was espoused by the Jews during the last years of national existence, we think will be conceded. The question of importance is from what source was the doctrine obtained and what was its function?

While other religious systems embraced the doctrine of the Resurrection, notably Mythraism and Zoroastrianism, greater emphasis was placed on it in Egypt than any place else. From that country and people, the Jews, including Jesus, are most apt to have derived a knowledge of and belief in it. Egypt was close at hand and was more accessible. Naturally Egyptians and Jews circulated more freely among each other because of this proximity. Yet in this connection it is interesting to recall that although the early Hebrew people spent four hundred and thirty years in Egypt, they emerged with no infection from that doctrine. Now fourteen hundred years later their offspring in Palestine, not nearly so intimately associated with them as were their ancestors, have adopted it.

The doctrine of the Resurrection was a very old one even at the time the Hebrew people were sojourning in Egypt. Aside from the historical data of such a belief among the Egyptians, is the evidence furnished by the wholesale mummification of dead bodies of

both persons and animals. That practice was in keeping with their doctrine of the Resurrection and belief in a future life. It was deemed necessary by them to preserve the body at death so that it would be available when the "Ka," or spirit returned at the resurrection on the day of judgment. Moreover, it was due to those beliefs that figures of wood, brass, or stone were usually buried with the mummy, so that, in the event the mummy itself did not survive the ravages of time, there would still be an image, or representative of it for the "Ka," or spirit to enter.

The Egyptian's belief in a resurrection and a future life without doubt accounts for the skill attained by them in the art of mummification. Because of it they assigned great importance to the art of sepulcher. The tombs of Egypt have proved more lasting than her temples. They are usually of two kinds: the excavated tomb cut into the rock of the western bank of the Nile with many passages, chambers and shafts; and those built above ground out of stone and granite. These latter are likewise usually of two kinds: the pyramid and bench types. Of the pyramids, there are nearly a hundred, in six groups. They are all royal tombs and vary in size and shape. The three pyramids at Gizeh are far

larger than any of the others, and belong to the Fourth Dynasty. The largest is that of Cheops, or Khufu, having a base 764 feet square and an original height of 482 feet. The others vary from 254 feet square at the base, to 200 to 482 feet high. They all contain chambers, corridors, shafts and secret rooms.

The mastaba, or bench type of tombs are usually rectangular in shape and have sloping walls and a flat roof. Like the pyramids, they have numerous chambers, corridors, rooms and shafts leading to deep chambers where the sarcophagus containing the mummy rests. It was customary for the walls of the rooms, corridors and chambers to be decorated with painted scenes depicting the daily life and sports of the deceased in order that the "Ka," or spirit might the more easily identify the body of its counterpart. All are familiar with the elaborate furniture, utensils, pictures and "Ka"—statues found in the royal tomb lately discovered of Tut-ank-Hamen. The elaborate paraphernalia found in his tomb, was placed there because of the belief the Egyptians held respecting a resurrection and a future life. Great care was taken to conceal the tombs and sarcophagi of their dead as an assurance against molestation pending the resurrection event.

Such are the grounds for believing the source of the doctrine of the Resurrection as employed by Jesus in his new philosophy of religion. It is now within our province to examine and inquire as to how that doctrine as enunciated by him was intended to function.

Jesus taught a general reunion of body and spirit (soul) would take place in the near future on a day of judgment. On that occasion the bodies of the dead would arise from both the earth and the sea and again be united with their spirits. Reunion of body and spirit having taken place the vast throng would pass before him and his angelic host for review and judgment. The good and just would receive his commendation and be rewarded by a passport to heaven; the wicked and those refusing to acknowledge his sovereignty, would be sentenced to hell. In confirmation of the foregoing Jesus utters these words, found in Matthew 25:31-46:

“But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his

right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire, which is prepared for the devil and his angels . . . And these shall go away into eternal punishment: but the righteous into eternal life.”

As to the probable time of the judgment day when the resurrection is to occur, after reciting what will take place prior thereto, he tells us in Luke 21:32-36:

“Verily I say unto you, this generation shall not pass away, till all things be accomplished. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.”

The imminence of the “judgment day” is conveyed in Matthew 16:27-28:

“For the Son of man shall come in the glory of his Father with his angels: and then shall he render unto every man according to his deeds. Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, ’til they see the Son of man coming in his kingdom.”

As a further proof that Jesus taught that the

Resurrection would take place soon, the reader is referred to the First Epistle of St. Paul to the Thessalonians. Considerable unrest and disappointment had arisen among the Thessalonians because the second coming of Jesus and the Resurrection was being deferred. They had been taught that it would happen within their generation, as the foregoing citation of Jesus states. Many were growing old and were dying without the opportunity of witnessing the majesty of Jesus and his heavenly host and participating in the glorious spectacle. In order to set them at rest and assure them that they will still enjoy all the advantages of the occasion, even though they die before the looked for event occurs, the Apostle Paul addresses a letter to them. In First Thessalonians 4: 13-18 Paul says:

“But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught

up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

The foregoing quotation from the Apostle Paul is in keeping with the belief of Jesus that his was the redemptive age of the world. Moreover, it is observed that Jesus himself and those in point of time nearest to him, taught that the Resurrection was to take place within a generation. When such did not happen, St. Paul in later epistles was forced to alter his preaching on that point and treated the doctrine of the Resurrection as symbolical of a new birth.

However, with millions of devotees of the Christian religious system, a belief in a resurrection and second coming of Jesus, still persists. Many hundreds of times since his day, have sects in the Christian religious system calculated just when the event would take place and prepared for the occasion. While this is being written, a certain group of Christians is asserting that, “millions now living will never die.” Only a few months ago an entirely different group disposed of all its possessions and gathered at a spot in California and confidently awaited on a certain day the momentous event. No doubt for many years and perhaps a century, there still will be ele-

ments, who will compute the time and await in ecstasy the prospect of its realization.

With this discussion ends our consideration of the doctrines composing the "kingdom of heaven." In the next chapter will be taken up the ethics and moral code of Jesus' new philosophy.

CHAPTER XIV

VIEWS from the present age, the ethics and new moral code embraced in the new religious system, the "kingdom of heaven" founded by Jesus by all odds are the most important contributions made by him to the religious progress of the world. In them the actions of mankind appear in a new and entirely different light from any that had been customary in the past. With a boldness and fearlessness that challenges our admiration and respect, he reinterprets the Decalogue and adds to it; he introduces the Golden Rule of the Orient to the Occidental world; he exposes the emptiness of many of the most cherished customs of the day and submits in their stead a higher standard by which to measure men's actions. Probably the most outstanding example of this is his "brotherhood of man" principle of ethics. It was not a new ethical precept. It had its counterpart in the Torah of the Old Dispensation. But Jesus gave to it a new meaning and illustrated by concrete examples how to practise it. His "brotherhood of man" doctrine is based on the precepts of the Torah, the Golden Rule and

his new commandment, "that ye love one another." The three go hand in hand. With them a new virtue is discovered—that of unselfishness. The habit of performing gratuitous service, especially for a stranger from whom there was little prospect of reciprocity was extremely uncommon. The recipients of such services most generally were among one's nearest relatives from whom one had some reason at least to expect some act of service in return. At farthest, they were one's nearest neighbors, who, because of their proximity, would be most likely to repay in kind. Under no circumstances would they be utter strangers. A neighbor was regarded from a selfish point of view—for what one could get out of him. It appears now that custom was to undergo a change.

"And behold, a certain lawyer stood up and made trial of him, saying, Teacher, What shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

"Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among

robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.''¹

In the parable of the Good Samaritan, the priest passed the injured traveler by, probably because he did not belong to his congregation. He was not of his flock. He could not expect any tithes from him, so why should he bother with him? The Levite was not concerned, because he did not belong to his tribe. Perhaps also, he could see that he was not even a Jew. It was extremely unlikely that he would ever have an opportunity of repaying the service even if he did help him. So he no doubt looked the other way when he passed

¹ Luke 10:25-37.

by and pretended that he did not see him. But it remained for a despised Samaritan with no pride of ancestry and no hope of fame from posterity to set a perfect example.

Jesus taught that it was not always the persons who made the strongest professions and were the most conspicuous in their religious practises that were the most devout. According to him, the "brotherhood of man" idea expressed itself in spontaneous service to others without thought of compensation. With those who possess the true notion of the "brotherhood of man," service becomes a habit. Good deeds and kind acts become the habitual mode of expression. Everyone, regardless of race, color and mental attainment, understands the language of kind acts.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? Or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? Or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inas-

much as ye did it unto one of these my brethren, even these least, ye did it unto me.”¹

The new ethics of Jesus taught that loving God consisted in loving one's fellow men. He said: "A new commandment I give unto you, that ye love one another, even as I have loved you." Usually the farther removed one is in space, time and relationship, the more meager is one's love. It is easier for one to love a person closely related to one by blood ties than some person unrelated; to love one's next-door neighbor better than his neighbor removed but one; the people of one's own town, more than those of some other place; and of one's own country more than a land across the sea; and one's own race better than the people of some other race. But the new commandment given by Jesus and the ethics taught in his "brotherhood of man" embraces the entire human race; it seeks expression in all lands. It is missionary in spirit. It is an aggressive idea. The conquest of the world is its ambition. Just as the limited express train, the ocean liner, aeroplane, telegraph, and radio, have shortened the distance between peoples almost as remotely situated as the poles, so the "brotherhood of man" and the

¹ Matthew 25:34-40.

new commandment of Jesus make the whole world kin.

The new moral code enunciated by Jesus taught that the motive back of the action was what really counted.

“Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of man. Verily I say unto you, They have received their reward.”¹

He condemns those, “who for a pretense, make long prayers and who go about in sheep’s clothing, when inwardly, they are ravening wolves.” He exposes the hypocrisy of those who manifest by their countenances that they are fasting. Who, by so doing want people to think they are very religious. Jesus says:

“But thou, when thou fasteth, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father who seeth in secret shall recompense thee.”²

As other examples that the motive back of the action is as important as the act itself, Jesus uses the Sixth and Seventh Commandments of the Decalogue to illustrate his teaching:

¹ Matthew 6:1-2.

² Matthew 6:17-18.

“Ye have heard that it was said of them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, that everyone who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: and whosoever shall say, Thou fool, shall be in danger of the hell of fire.”¹

The Seventh commandment states that, “thou shalt not commit adultery.” Jesus declares that, “everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart.”

Probably no better method exists for determining the merits of the ethics and moral code of the New Dispensation than by comparison with those of the Old. In First Samuel we read how Jehovah repented that Saul had been anointed king of Israel; so he told Samuel to visit Jesse, the Bethlehemite and to call the sons of Jesse together and the one that he would indicate, Samuel was to anoint him king. Samuel protested that if he were to do such a thing Saul would kill him. Jehovah commanded him to take a heifer along and to tell them he had come to sacrifice, but when the sons of Jesse are gathered, to anoint the one he would designate. Imagine Jehovah

¹ Matthew 5:21-22.

practising deception! Or again, Samuel at the instigation of Jehovah summoning King Agag, who had been captured by Saul in battle and despite Agag's pleadings for mercy, hewing him in pieces! Or, Jehovah sending Saul to destroy the Amalekite nation and commanding him to "smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass!" Many similar examples are contained in the narratives of the Old Dispensation reflecting the morals and ethics of the people of those times and purporting to have the sanction of Jehovah.

The comparison is all in favor of the morals and ethics contained in the New Covenant. In the canonical writings of the New Order, there are no accounts that match the harshness and cruelty portrayed in those of the Old Dispensation. In it the people fell far short of living up to the letter of the Law much less the spirit of it. The old proverb, "if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou wilt heap coals of fire upon his head," was an excellent precept, but it was not much practised. The custom was an eye for an eye, a tooth for a tooth, return evil for evil. Jesus revived the teaching of that old precept. He taught them

to, "love their enemies, to do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Jesus pointed out that, "if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?" When Jesus chose Matthew the tax gatherer to be one of his disciples, and Matthew made a banquet for Jesus and a few friends, the Pharisees and Scribes criticized him for eating with publicans and sinners. There must have been a bit of sarcasm in Jesus' reply to the charge when he rejoined: "I came not to call the righteous but sinners to repentance." His imputation that they were righteous probably did not reflect his true estimate of them. His parable about sewing a new piece of cloth on an old garment, and of putting new wine in old bottles, and of anyone having drunk old wine desiring new wine, leads one to infer that he had about concluded that it was too much to expect the Pharisees, Scribes and Sadducees to accept his new ethics and moral code. The person having drunk old wine has learned to like it. He says, "the old suits me." As with wine, so with old and new ideas: "my father lived by the old and it was good enough for him, so it is good enough for me." That is the language of the unprogressive.

The new ethics and new code of morals enunciated by Jesus probably appeared impracticable to many in that time, even as they do to some persons to-day, but their soundness is indisputable. The ethics of the "brotherhood of man" stands as a challenge to the race and is the objective of civilization. Think what it would mean if it was a realization! It would mean that peace would be substituted for war, love for hate, good will for vindictiveness, pity for cruelty, charity for malice, justice for injustice, compassion for spitefulness. To say that it is impracticable and visionary, is to say that it will not succeed. But it must—it will, or else there is no such thing as progress in the world.

CHAPTER XV

THERE remains only one more feature of the "kingdom of heaven" to be considered. It is the doctrine that Jesus' day was the "redemptive age" of the world; the age in which the race was to be afforded a chance to escape the fate to which it had been consigned because of the act of Adam. John the Baptist as the forerunner of Jesus in his very first discourse called upon the people, "to repent for the kingdom of heaven is at hand." Jesus followed with the announcement that he was the Messiah. He held that he was the medium through which the race's escape from perdition could be made and salvation gained. He says: "I am the way, the truth and the light. No man cometh unto the Father but by me." The "redemptive age" proclaimed by Jesus, was to be the final outcome of the dual struggle between good and evil, truth and falsehood, light and darkness, in the world. In this age, God and Satan are waging the supreme contest for possession of that priceless trophy, the soul of man. Jesus himself did not escape that strife. While he was in the wilderness trying to reach a decision, Satan appeared

unto him showing him the kingdoms of the world and suggesting to him that he go in for worldly pursuits. "Look at Alexander the Great, Caesar, Herod, would it not be fine to live in splendid palaces and to send your armies forth to conquer and be hailed as an emperor or king by countless subjects?" Or, maybe Satan suggested to him that pleasure was the chief thing, because, we are told he suggested to him every temptation. "Go in for pleasure, you will live only once. Get as much fun out of life as possible. Satisfy your appetites. What were they given you for if not to use to the utmost?" Again, he may have suggested to him, riches. "The thing to do, Jesus, is to get as much money as possible; it does not matter how you get it. If a person has money, no one cares how he obtained it. But under no circumstances, have anything to do with trying to serve humanity. And above all, do not be a reformer of any kind. It is a thankless job and nobody cares anything about a reformer. Besides, he generally gets killed."

In the titanic struggle for possession of the human soul, Satan offers power, pleasure, riches, satisfied appetites, indolence, easy life and adulation. Opposed to which, God offers through Jesus, eternal life—immortality. Man is being given his choice since he is a "free

moral agent." Every individual is counted; and every human added to either side, is the signal for cheers on the part of the victor. The immortal warfare between the dual forces of light and darkness, God and Satan, is eloquently portrayed by Milton in his "Paradise Lost." On the one hand, God announces:

"Thrones, Princedoms, Powers, Dominions, I reduce,
All knees to thee shall bow, of them that bide
In heaven, or earth, or under earth in hell;
When thou attended gloriously from heaven
Shalt in the sky appear, and from thee send
The summoning archangels to proclaim
Thy dread tribunal: forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten, such a peal shall rouse their sleep.
Then, all thy saints assembled, thou shalt judge
Bad men and angels; they arraign'd shall sink
Beneath thy sentence; hell, her numbers full,
Thenceforth shall be forever shut. Mean while
The world shall burn, and from her ashes spring
New heaven and earth, wherein the just shall dwell,
And after all their tribulations long
See golden days, fruitful of golden deeds,
With joy and love triumphing, and fair truth:
Then thou thy regal scepter shall lay by,
For regal scepter then no more shall need,
God shall be all in all . . .
No sooner had th' Almighty ceas'd, but all
The multitude of angels with a shout,
Loud as from numbers without number, sweet

As from blest voices, uttering joy, heaven rung
With jubilee, and loud hosannas fill'd
Th' eternal regions.''

On the other hand, Satan declares:

“To do aught good never will be our task,
But ever to do ill our sole delight,
As being the contrary to his high will,
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labor must be to pervert that end,
And out of good still to find means of evil;
Which oft-times may succeed, so as perhaps
Shall grieve him, if I fail not, and disturb
His inmost counsels from their destin'd aim.
He spake: and to confirm his words outflew
Millions of flaming swords, drawn from the thighs
Of mighty cherubim; the sudden blaze
Far round illumin'd hell: highly they rag'd
Against the highest, and fierce with grasped arms
Clash'd on their sounding shields the din of war,
Hurling defiance toward the vault of heaven.”

That each human soul has been counted and
in what esteem it is held in “the kingdom of
heaven” let Jesus tell:

“How think ye? if any man have a hundred sheep,
and one of them be gone astray, doth he not leave the
ninety and nine, and go unto the mountains, and seek
that which goeth astray? And if so be that he find it,
verily I say unto you, he rejoiceth over it more than over
the ninety and nine which have not gone astray.”¹

¹ Matthew 18:12-13.

“Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece, which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”¹

“But when he (the prodigal son) came to himself he said, How many hired servants of my father’s have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.”²

Jesus taught that it was not the physical life that was the most important. He said:

“Be not afraid of them that kill the body, but are not able to kill the soul: but rather

¹ Luke 15:8-10.

² Luke 15:17-24.

fear him, who is able to destroy both soul and body in hell." Psychologists, even in that day, recognized that the body is not the "self," but only the house, or shell that harbors the real "self." That unseen essence, that spark of divinity, that inexplicable, intangible something that animates the physical organism called the soul or spirit, is the real "self."

Throughout the ages soul value has lost none of its appreciation. It was greater in Jesus' day than it ever had been before. He felt its value keenly. The "redemptive age" in which he believed, was predicated on the store God set on the human race. During the latter months of Jesus' ministry, his teachings abound with expressions of love, pity, anxiety and grief for those to whom he had ministered and would soon be called upon to leave and others he had on his heart:

"O Jerusalem, Jerusalem, that killeth the prophets, and stonest them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"! ¹

Jerusalem had been the very stronghold of his opposition. She had resisted every effort on his part to minister to her. In Jerusalem were

¹ Matthew 23:37-38.

the great Temple with all its sacred traditions and all the attendant ceremonialism of the old régime. There, the Pharisees and Scribes were thoroughly intrenched. He could obtain a large and enthusiastic following in the rural districts and the villages, but when he came to Jerusalem, things were different. Yet for all the opposition to him in Jerusalem, he was reluctant to give it up.

Perhaps no better example of the high regard Jesus entertained for humanity is to be found, than that which he exhibited towards his disciples. He had told them repeatedly that he soon must leave them and had given them much advice in order to strengthen them and enable them to be faithful to his teachings and the trust he was committing unto them. But he realized their simple and child-like natures and could easily perceive the hardships and discouragements that were in store for them. In contemplation of that thought, his heart bled for that little band, which was all that was left of the multitudes that had once rallied to his standard. Those vast crowds of four and five thousand persons that had formerly gathered on the shores of the sea of Galilee to hear him, making it necessary for him to preach from a boat because of the press, had all melted away. That motley

throng that accompanied him on his pathetic triumphal entry into Jerusalem, vanished in the face of the overwhelming opposition of the Pharisees and Scribes. Only a few remained—the twelve and a few others. Even one of them, Judas, became convinced that Jesus was an impostor. Moreover, the most zealous of all his dearest disciples, Peter, denied him three times in succession on the occasion of his arraignment before the high priest declaring, “I never knew him.” After Jesus had been bound over to the Roman tribunal, at his trial before Pilate, when he was spat upon, buffeted, ridiculed, derided and mocked and on his head, in derision, was placed the crown of thorns, he looked in vain over that large crowd of spectators for one friendly glance, one sympathetic eye—for just one friend. But friendless, deserted, and lonely as he must have felt, his grief was not as poignant as that he felt in contemplation of leaving his little band of disciples. In that soul-stirring prayer he made intercession for them:

“Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled . . . I pray not that thou shouldst

take them from the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth.”¹

With the immediate prospect of arrest, conviction and crucifixion before him, Jesus sought to cheer his little group and stimulate their confidence and spirits:

“Let not your heart be troubled: believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.”²

Jesus gave the little group a new commandment: “that ye love one another, even as I have loved you.” He told them that he no longer would speak of them as servants, but as friends; “for the servant knoweth not what his lord doeth.” He assured them that, “all things I have heard from my Father, I have made known unto you.”

Jesus counted himself a friend even to his enemies. Notwithstanding all but a small number had rejected him and were going to do unto him whatsoever they would; yet for all that, his love transcended their enmity. He

¹ John 17:11-17.

² John 14:1-3.

was the medium of their atonement. His day was the "redemptive age" in which the race was to be afforded the opportunity for salvation. "Greater love hath no man than this, that a man lay down his life for his friends."

That little handful of loyal followers, like the little bit of yeast the woman in the parable hid in some flour, became the nucleus of what to-day is the largest religious system in the world. Over five hundred and sixty million souls nominally belong to that system. The old old struggle for supremacy between the forces of light and darkness, good and evil, truth and falsehood continues, with the positive forces in the ascendancy. Many dark places are being lighted; evil conditions are being removed; falsehood is giving way to truth and crooked places are being made straight, because of the estimate that was placed by Jesus on the worth and value of the human soul.

CHAPTER XVI

WHAT then are the points of superiority of the "kingdom of heaven" of the New Dispensation over those of the Old Order? What principles and doctrines enunciated in it, have been proven sound and rational by the criteria of experience and reason? In attempting to summarize the features of the "kingdom of heaven," we prefer to consider them in reverse order from that employed in discussing them in the foregoing chapters.

Every progressive idea is more or less directly connected with the past. It will appear reasonable or unreasonable, conservative or radical to the masses, in proportion to the directness or indirectness of that connection. It will appear practicable or visionary in proportion to the interval of time the future is anticipated. It does not necessarily grow out of the past history and experience of the society or nation in which it finds expression. But if not, it will be related to the history and experience of some other with whom an interchange of relations have taken place. We have seen that religion is inseparably bound with all the other human activities and main-

tains a fairly well-balanced relation to them. While not necessarily progressive in every age or given period, yet viewed over considerable durations of time, it is seen to progress. From small discrepancies of correspondence between organ and function at first, later considerable breaches in correspondence are discernible. Because of the slow pace with which such changes take place and the multitude of details in which they are enmeshed, they are not detected by the masses. It remains for prophetic minds, taking a bird's-eye view of the situation, to point them out. Usually, such analyses and forecasts are little heeded by the immediate and succeeding generations. Later, their validity is recognized generally and they come to form the basis of a new order.

The religion of the "kingdom of heaven" as enunciated by Jesus appears to be no exception to the foregoing rule. The religious contributions of the voluntary prophets, Amos, Hosea, Jeremiah, Habakkuk and the Second Isaiah, supply a good part of the base for the ethics of this new system. The doctrines enunciated by them were unpopular, both with the ecclesiastical authorities and the masses of their day. They did not see the lack of correspondence between the religious organ-

ism and its function that was apparent to keen observers, such as were the voluntary prophets. They were held in about the same regard by the ecclesiastics of their day as a "free thinker" is held by the Church of to-day. Yet the contributions of the voluntary prophets were the expressions of a growing race consciousness; impossible for them to be incorporated in the religious system of their day, they became fundamental in a new system at a later day.

The founder of a new school of thought, or religious system should not be expected to have originally conceived all the ideas embraced in his new régime, in order for it to be progressive and superior to the one it is intended to supplant. Indeed, the originator of a new order may not be the author of a single new concept he employs and still be the creator of a new and more progressive corporation than anything of its kind that has preceded it. Originality may consist in discrimination between those things that have been proven inconsistent and false—therefore obsolete—and those things which have demonstrated their truth and worth by time and use. Differentiation of the tried and proven principles and doctrines from the unreliable and questionable and the combining of the former

into a practicable and workable formula, leaving behind the impracticable and disproven, is quite as much an original and progressive contribution as to conceive of a new set of ideas.

Out of the contributions to the religious progress made by the voluntary prophets alluded to, out of those edicts of the Torah of the Old Dispensation contained in the Levitical Code, and out of the Golden Rule obtained from an outside source, Jesus formulated the ethics of his "brotherhood of man" and his new moral code. Those doctrines and precepts of the Old Dispensation that had stood the test of time were as valid as ever and appear to be so regarded by Jesus. In his "kingdom of heaven" he retains the Decalogue of the Old Covenant, but he reserves the right to reinterpret it and add to it. He says:

"Another commandment I give unto you, that ye love one another, even as I have loved you." The Torah and Decalogue held so sacred by the Jews were not so sacred to Jesus that they did not admit of individual interpretation and supplementation. For example, in the Sixth Commandment, he holds anger at one's brother a species of murder. Likewise in the Seventh Commandment, he interprets as meaning, a man is guilty of adultery who

looks after a woman to lust after her. He showed that the desire was as reprehensible as the action itself. Jesus added a new sin to the category—the sin of hypocrisy. If not exactly new, it had never been inveighed against very strongly by the old régime. Deceit is a synonym for it.

In the New Dispensation, in apposition to the negative qualities, Jesus sets the positive qualities. Instead of the, “Thou shalt not,” he emphasizes the, “Thou shalt.” Jesus sought to establish a system in which the positive qualities would dominate—where love, justice, mercy and pity would be the motivating factors, instead of their opposites, as appeared to be the case in the Old Order. By means of his incomparable parables, he portrays the qualities of either class in a way never achieved before. By means of the parable he was able to state a truth or an idea in juxtaposition to its opposite, thereby in many instances, automatically supplying the answer.

The religion of the New Dispensation is superior to that of the Old in that it is broader. It is international, while that of the Old Order was tribal and national. Moreover, the religion of the New Order is aggressive; it is missionary in spirit; while that of the Old Order

was passive. The Hebrews, or Israelites were not concerned whether any other people or nation espoused their religion and accepted Jehovah for their God or not—in fact they preferred that they not do so. Furthermore, the religion of the “kingdom of heaven” as enunciated by Jesus was an unselfish religion while that of the Old Covenant was predicated on selfishness.

Without doubt the chief points of superiority of the New Dispensation over the Old Dispensation, are the ethics of the “brotherhood of man” and the new moral code. The idealism of the “brotherhood of man” is the natural fruition of the contributions made by the voluntary prophets and the Golden Rule acquired from the Far East. By no means is that ideal a realization to-day, but it is an objective with which to tempt the race. That the ethics of the world is moving toward that goal, there can be no question. That the ultimate achievement of it will be accomplished, is as certain as that there is a plan for creation and laws governing the universes.

Turning to the deistic conception and doctrines growing out of it as enunciated by Jesus in his “kingdom of heaven,” an entirely different conclusion is forced upon us. The reason therefor is because it bears so unmis-

takably the marks of inferior religious influences. It exhibits unquestionably characteristics of polytheism. As has been shown it had its counterparts in the religious deistic conceptions of Egypt and Brahmanism, or Hinduism of India. The tri-une deistic conception of Jesus marred the purity and originality of monotheism, the distinguishing characteristic of Judaism. It was a reversion towards polytheism. A study of the religions of Egypt and India shows that a tri-une godhead with them was a development toward monotheism. In those countries the multiple of gods gradually giving way to three superior gods warrants the assumption that ultimately monotheism would result. But the tri-une deistic conception of Jesus was a throwback from a higher to a lower form. Jehovah, however crudely conceived by the Hebrew people and crudely worshiped by the Israelitish nation, stood singly and alone, stripped of all polytheistic aspects, pre-eminent of deistic conceptions in that day. No greater obstacle to the further progress of Judaism is conceivable than the degradation of its monotheistic conception. The "kingdom of heaven," the philosophy of Christianity, has labored under no greater handicap than its tri-une deistic conception and doctrines pertaining

thereto. Because of abhorrence men have displayed toward it, throughout the entire history of Christianity, that system has been forced to resort to subterfuges of many kinds. Efforts have been made and steps taken by the Church to stifle knowledge and information in order to obtain acceptance of its deistic doctrines. In confirmation of that statement may be cited the fact, that after the invention of printing, Bibles were collected and burned by thousands in order to keep them from the hands of the people. They were not even allowed to read the Bible much less interpret it. Even in this day, there is an aversion discernible in some quarters upon the part of the clergy, against laymen presuming themselves qualified to interpret and judge the Scriptures. As a further instance of the suppression of knowledge by the Church in order that men's minds might be kept in ignorance thereby making them more amenable and dependent upon ecclesiastical authority, was that which took place prior to the Renaissance. A tremendous amount of knowledge that had been acquired by civilization was lost to the world and had to be relearned, because it was thought by the Church authorities such knowledge limited the Church's sway over the minds of men respecting the supernatural aspects of

their religion. People were asked to accept blindly upon faith, the impossible. Throughout the history of Christianity, its adherents have been intimidated through fear of a pagan hell, to accept an irrational mental process, on the supposition that the system of Christianity stood or fell upon acceptance or rejection of an unthinkable hypothesis.

Had it not been for the handicap of its deistic conceptions and doctrines, Christianity might have been by this time, the generally accepted religion of the world. Not only that, but millions, who are nominally classed as Christians, because they live in countries where Christianity is the prevailing system, but are alienated from it due to its irrational deistic doctrines, might otherwise be its most zealous devotees. Such doctrines as the Church still persists in insisting upon as fundamental, are incompatible with mental attainments and progress in other spheres of development. As a result of the uncompromising attitude the Church maintains respecting the doctrines alluded to, throngs of men remain unchallenged by its appeal. The Sociological-Religious Institute, an organization comparable to the Russell Sage and Carnegie Foundations, organized in New York in 1921 for the purpose of studying religious conditions in the

United States, publishes some amazing facts relative to religious conditions. It chose Indiana as a typical state in which to make a comprehensive survey upon which to base its estimates for the entire country. If there is any question regarding the trustworthiness of its findings, without doubt it errs on the side of minimizing the true conditions rather than exaggerating them. The Sociological Religious Institute's report discloses that 1,960,000 persons in Indiana—62½ per cent of its population—do not belong to and are not affiliated with any church, Protestant, Jewish, or Catholic. Five hundred and thirty-four thousand persons under twenty-five years of age do not attend any church-school. Moreover, the report disclosed that the schools were poorly housed, inadequately equipped, loosely organized and superficially conducted. Basing its estimate on Indiana, it showed there are fifteen thousand murders and homicides committed in the United States every year, not to mention the hundreds of thousands of lesser crimes. Over four billion dollars' worth of property is stolen in the United States every year. It costs the United States government six hundred thousand dollars per year just to guard its mail sacks. Numerous other findings in this survey indicate gross Christian inefficiency.

But signs of Christianity's decline are more numerous and pronounced in Europe than in America. Dr. George Stewart of New York City, a Fellow of the Royal Geographical Society of England, and a member of a special survey committee of the Near East Relief, in a recent article in "The Current History Magazine," reporting on religious conditions in Europe furnishes evidence that at least Protestantism in Europe is in a most critical condition. Dr. Stewart's travels extended over fourteen countries. He writes, "Protestantism lives in an atmosphere of defeat, of hatred, of greed and fear—the four outstanding characteristics of the post-war turmoil in each of the warring countries." Blame for the War and the disaster that has followed in its wake, and disillusionment regarding the transforming power of Christianity appear to be chiefly responsible for the present conditions. According to Dr. Stewart, Protestantism in Europe suffers from lack of moral and financial support; and as a result its schools, colleges and orphanages are closed; its churches destroyed by the armies are not rebuilt; its clergy is depleted and poorly supported; it has no press with which to propagate its cause and its prestige is negligible. It can not be alleged that this survey is the biased report

of a prejudiced emissary, but from a man, who might be expected to minimize the critical conditions which exist in those countries.

When to the foregoing is added the situations alluded to in the introductory chapter of this work, wherein it was pointed out that since the signing of the Armistice, over a million former Roman Catholics and Protestants in Czecho-Slovakia have withdrawn from those branches and have declared themselves without church affiliations of any kind; and which was supplemented by the statements concerning the bitter controversies raging between the "fundamentalist" and "modernist" groups both in America and England, the contention is materially strengthened.

Nor are those all the evidences that Christianity fails to challenge an ever-increasing number of its constituents. In the English-speaking world, at least, a large number of persons are finding substitutes for the Church in the form of fraternal and semi-fraternal organizations and clubs, such as the Kiwanis, Rotary, Lions, etc., where without regard for nationality, denomination, or creed, the members find a medium for at least a phase of religious expression untainted by barbaric mysticism. Those and many similar organizations are based on the Golden Rule and the

“brotherhood of man,” and whether conscious of it or not, are performing a function of the Church.

Another reason why Christianity is not appealing to the masses as it once did, is because it lacks cohesion and a worthy ambition. While its more than two hundred sects into which it is separated furnish unlimited independence of thought, at the same time they operate against unity. The result is Christianity is not federated and has not a definite constructive program to which the whole system subscribes. True, a number of the stronger sects have a general understanding regarding extension work among other systems, but their efforts are largely of an evangelical nature and are devoted chiefly to propagating the doctrines that have been handicapping it for centuries. The nearest approach to a federation of the sects of Christianity calculated to formulate such a program as is needed, was the Inter-Church World Movement.¹ But no sooner did it focus the gaze of the public on questionable practises employed by one of the world's largest industrial enterprises, than the financial support of the monied interests was withdrawn and the project collapsed.

¹ Literary Digest, Jan. 30-26, “The Church in the Seat With Caesar.”

Even the somewhat federated missionary program executed by a few of the larger sects of Christianity just alluded to, furnish additional evidences of decline from a different quarter. The monumental efforts put forth by them and the enormous sums of money they have expended during the last century alone, in an endeavor to win adherents of other religious systems, not only have been out of all proportion to results achieved, but because of the bigotry of Christianity's exponents and the superiority manifested by Christians generally toward other religious systems, together with the treatment accorded them through unequal treaties and otherwise, the whole structure of Christianity in both the Near and Far East is jeopardized.¹ Members of other systems of religion, while intrigued by the "brotherhood of man" teaching of Jesus and the Golden Rule, have discovered that the actions of Christian nations do not always square with that precept. They evince a disposition to express the ethics of Jesus through a medium of their own rather than through one of an imperialistic nature.²

The foregoing facts and statistics are evidences that Christianity has lost much of its

¹ Literary Digest, Nov. 28-25, "China's Religious Runnymede."

² Literary Digest, Nov. 21-25, "Where the Christianity of Christendom Fails."

vitality. They are symptoms of disintegration. That it has passed the peak of its development, no more convincing proof could be cited than had it been as virile as it should have been and as its promulgators claimed for it; and had it had a definite constructive program, the World War never could have been fought. It is one of the most incriminating indictments that the guns of Christendom—not in the grasp of an outside foe—but in the hands of its most zealous devotees, should be directed at its most cherished and splendid monuments. It is a sad commentary on Christianity that the Cathedrals of Amiens, Liège, Ypres, and Strasburg, should become the targets for the shells hurled by both Protestant and Catholic, in a land where the Reformation had its rise.

Do not the foregoing facts tend to prove that religious systems like all other things are temporal? If Christianity did not conform to the inexorable law of being born, attaining maturity, decline and death, it would be the grand exception of Nature.

Whatever success the Christian religious system has achieved—and there are few people who would deny that it has attained success—probably has been due more to the new moral code and the new ethics embraced in the sys-

tem, than to its doctrines. Those factors have made for growth and good, in spite of the reversive doctrines and principles, and the coercive methods of its self-appointed exponents. It is admitted that Christianity has in it the elements of progress, even though it fails to recognize it in its teachings. Subject to the law of growth, it is not cognizant of the law. There is not an idea expressed by Jesus that would indicate that he perceived such a thing as development in the world. To him things were fixed, or stationary. He believed the present status to be immovable. There is not a parable among the entire collection that says: the "kingdom of heaven" is a progressive kingdom. Had he discerned the law of progress, there would have been no need for his atonement. Man would ultimately attain salvation through development.

That Jesus was sincere in all he said and did, few people if any, will deny. Mistaken ideas concerning some matters and being too susceptible to the influences of inferior religious systems, only argue for the human and mortal nature of his being. That his new philosophy of religion caused the abandonment of many things erroneous and unreal, is readily admitted. That the ethics and new moral code formulated by him have stood the

tests of reason and experience for nearly two thousand years, is the highest test of their truth and worth. When Mr. H. G. Wells was asked by the publishers of the "American Magazine" to name the six greatest men of history in his estimation, he placed Jesus at the head of the list. Mr. Wells explained that he based his estimate on achievement and influence on the world. In that connection it was interesting to note that he named Mohammed and Gautama Buddha for second and third places respectively, viewed from the same standpoint. The testimony of results is the highest tribute that can be paid to Jesus. Some one has voiced this eloquent eulogy of him:

"The calendar of the years begins with him; and the anniversary of his birth is the festival of the civilized world. Above the storm-clouds of religious controversy that have raged for more than nineteen hundred years, his colossal personality towers aloft into the heaven of calm dominion. On his shoulders rest the sorrows and tribulations of the entire human race. For over nineteen centuries, millions of people in the hour of trial have found solace in the name of Jesus. To-day the village of his birth is a shrine, to which, annually thousands journey to do homage to his name."



THE NEWER DISPENSATION

CHAPTER XVII

IN the first division of this work was traced the steps of religious progress under the Old Dispensation, upon which a considerable portion of the New Dispensation founded by Jesus was based. In the second division our aim has been to analyze the doctrines and teachings of the New Dispensation, ascertain their origins and precedents and determine which of them constitute contributions to the religious progress of the world. It is now our task to survey the history of civilization during the last nineteen hundred years and note the principal changes that have taken place along the various lines of activity employed by the race, with a view to showing the progress exhibited through such change. In doing so, it is not the intention to tire the reader by entering into all details of such matters, such as showing all the transitional steps; but merely to give a bird's-eye view of civilization during this period. Such a recitation appears necessary in order that the claims hereinafter made may appear reasonable. If it can be

shown that contributions to religious progress of sufficient moment have been made since the beginning of the Christian Era to warrant the suggestion of a Newer Dispensation, it will be because transformations many and great have taken place. Neither progress or retrogression ever happens under stationary conditions. Whether anything moves forwards or backwards, it is conditioned by variation. That the modifications that have taken place in all departments of social activity during the last nineteen hundred years, exceed by far those for the previous corresponding period, after consideration, it is believed few people will deny. Moreover, it is expected that the majority of persons will readily admit that the results attendant upon those mutations have been momentous.

Another factor that should be taken into consideration in this connection is the momentum gained by civilization as it moves. Civilization can not be said to be over three thousand years old. Prior to that time no stage of racial development reached higher than the barbaric state. But since the time when portions of the race attained the civilized status, its development has been at least twice as rapid as before. Surely the civilizing influences have been multiplied during even the

last five hundred years. And have increased more during the past one hundred years than for the four hundred years previous. Each goal attained serves as a base from which to launch still other campaigns of achievement. It is with a society as with an individual: the educated person accomplishes infinitely more and has the capacity for enjoying vastly more than a person having no education. He moves faster to his objective. He spends time and money to educate himself in order that he may gain more time and money in the end; that he may have more of the fruits of the world of whatever nature he desires; that he may the sooner realize his ideal. So civilization spreads; becomes more general and of a higher quality. With the added velocity imparted to civilization during the last nineteen hundred years, the changes ought to be far more numerous and the progress considerably greater, than for the corresponding period immediately preceding. It is confidently expected that such can be shown to be the case.

The new philosophy of religion, the "kingdom of heaven" was formulated a little over nineteen hundred years ago. It cannot be said to have been established until three centuries later, when it was chosen by Constantine to be the official religion of Rome. That fact

assured its success if there were no other reasons. Prior to that time it experienced the bitterest struggles and the fiercest competition. Considering first the great political changes that have taken place since the establishment of Christianity, attention is directed to Rome. Early in the Christian Era, the Western Roman Empire succumbed to the perpetual attacks of the Goths, Visi-Goths and Franks; so that out of it were carved the Latinized and Germanic states of Europe. The Eastern Roman Empire, or Byzantium held together much longer, but finally yielded in the fifteenth century to the assaults of the Turks and was swallowed by the Ottoman Empire. During this period, the British Empire, probably the greatest, all things considered, the world has ever witnessed was born and has grown to maturity. It comprises the largest number of square miles in area and the largest number of inhabitants under one jurisdiction of any on the globe. One-fourth of the land and one-fourth of the inhabitants of the earth belong to the British Empire. Its present area is over 12,500,000 square miles. Large portions lie in each of the five grand divisions of the world. The population of this vast empire numbers more than 400,000,000 inhabitants. Assyria, Chaldea, Egypt, Rome, in the height of their

glory never approximated in area or inhabitants the British Empire. Yet it has accomplished this feat within the last nineteen hundred years. Size and numbers are not the only distinctions enjoyed by this empire. It is one of the greatest civilizing agencies in the world. Wherever the Union Jack goes, law and order and sanitation follow. Yet its subjects enjoy as much liberty and are as free from interference by the government as any on the earth. The British Empire has been the world's greatest colonizer. It has planted the seed of civilization in the most benighted and remotest districts of the world and the leaven of such influence is slowly but gradually spreading.

Nor is the British Empire the only one that has arisen since the beginning of the Christian Era. Another great empire has attained at least the adolescent stage since then, Russia, which is the second largest in the world from the standpoint of area. The Empire of Russia has an area of over 8,291,429 square miles—the greatest lying all together of any empire in existence not excepting China. When it is contemplated that in less than twelve hundred years semi-savage tribes of different stocks have been organized into an empire of that magnitude, not only have there been great

changes attendant thereon, but the progress of that people has been prodigious. Plunged into a state of chaos through changes brought about by the World War whereby the government of Russia made the unprecedented transition from almost an absolute monarchy to a communistic one, makes it impossible at present to determine whether such a radical change as she has undergone will prove permanent or not. However, the long-standing insistent demand upon a large element in Russia for a more democratic form of government, is some evidence of a capacity to extricate themselves from their present dilemma even though the government loses some of its extreme democratic features.

But the rise of the British and Russian Empires since the beginning of the Christian Era are not more momentous than the discovery of the Western Hemisphere comprising the continents of North and South America by Columbus in 1492—less than five hundred years ago. The two grand divisions of North and South America form a continuous body of land over 10,500 miles long and more than 3,000 miles broad at its greatest width and comprise an area of over 15,750,000 square miles. The two continents of North and South America are the second largest

isolated land masses on the globe. They comprise three-tenths of the total land surface of the earth. The history of the exploration, colonization and wresting of these continents from the savages; the development of the natural resources; the building of cities, towns and villages, railroads, highways, bridges and electrical communication lines, need only to be mentioned in order for one to realize that the discovery of the Americas was the greatest political event in more than two thousand years. The changes entailed by their discovery and the bringing under subjection of such vast areas is the most conclusive evidence of material progress than can be mentioned. On these two grand divisions are the Dominion of Canada, the republics of the United States of America, Mexico, Brazil, Argentine, Venezuela, Ecuador, Chile, Peru, Colombia, Paraguay, Uruguay, Bolivia, British, French and Dutch Guiana, besides those of Central America. In addition to the foregoing should be included the vast tracts lying within the Arctic circle, which are a part of the North American continent.

But political progress has not been all of one kind. During the last nineteen hundred years there have been enormous changes made in the forms of government which have been

productive of religious as well as material progress. The trend of government has been from that of an absolute monarchy towards that of a pure democracy. At the beginning of the Christian Era there was not a republic in the world. There had been three prior to that time, those of Greece, Rome and Carthage, none of them extending representation to all classes of citizens. In 1914 when the World War started there were only five republics in Europe: France, Switzerland, Portugal and the two tiny republics of Andorra and San Marino. Yet each of the monarchies of Europe before the World War, excepting one, had many democratic features. The reservation is that of Turkey. Prior to the World War she was an absolute monarchy there being no vestige of representative government in that country. To-day she is rated as a republic and actually dominated the Balkan settlement.

Turning to the Western Hemisphere: there is not at present and never has been, an independent monarchy in it. Canada of course, as well as the three Guianas in South America, and a few smaller dependencies are colonies of monarchies, but in reality they are representative governments and to all intents and purposes are republics.

Since a republican form of government re-

sults from a demand on the part of subjects for a chance to be heard and a hand in making the laws that govern them and the form of government they wish to live under, it is a sign of greater intelligence on the part of the subjects.

Just to the extent that people become enlightened do they refuse to waive their rights and delegate their authority. But the attainment of representation in government usually comes at the end of a bitter struggle. Generally, it is the fruit of revolution. Absolute, or even limited monarchs, are most reluctant to relinquish their power. The old doctrine of "the divine right of kings," has been the chief bulwark of the despot. In our branch of civilization it no doubt had its origin in the Israelitish nation, whose government was a theocracy. Jehovah was the head of the nation and government. The patriarchal ruler or king was the "Lord's anointed." In the day of the patriarchs and kings of Israel, the rulers were held sacred by their subjects. In the episode recorded in Second Samuel where David with his band came by stealth at night to Saul's camp and while Saul slept, cut off the skirt of his coat instead of taking his life as they easily might have done, was due to the reverence subjects had for the "Lord's

anointed." Later, after time for meditation, David's conscience troubled him and he regretted that he had even done that, because Saul was the mundane representative of Jehovah.

The doctrine of "the divine right of kings" since the beginning of the Christian Era, probably made its first permanent surrender of authority to the Swiss people in 1291 when the Swiss defeated the Austrians at Morgenthau. Nominal freedom of the Swiss was achieved by 1474. By 1499 Switzerland was practically an independent republic. There had been a score or more of mediaeval petty republics, principalities and free cities, but they proved impermanent. Among them may be mentioned the Lombard Communes, Mantua, Susa, Piedmont, Florence, Milan, Padua, Piacenza, Treviso, Modena, Cremona, Vicenza, Bologna, Venice, the cities of the Hanseatic League, Iceland, the Dutch Republic and others. The two small republics of San Marino and Andorra are remnants of the mediaeval republics.

The next blow struck at the doctrine of "divine right" was in England. After a series of insurrections that culminated in the "Glorious Revolution" in 1688 A.D., the English

people procured full representation in government and the Bill of Rights, the guarantee of English liberty.

In the United States, any remnant of that theory that may have been cherished by an English monarch, even in view of concessions made at home, was dispelled by the Revolutionary War in 1776. The notion that colonies were chattels must have been predicated on the notion that kings ruled by "divine right." When it came to taxation without representation the American colonists did not have much respect for the sacredness of kingly authority.

The theocratic doctrine of kings received its death knell in France at the conclusion of the French Revolution in 1799. Since that event, no monarchical aspirant has ever had the remotest chance of reviving monarchical government in that country. True, there is a monarchistic political party in France, but its members are few and its strength negligible.

The next European people to dispute this ancient doctrine was Portugal. She had enjoyed a constitutional government since 1853 and for a temporary period prior to that time. However, it was not until August, 1911, at the conclusion of a nation-wide strike, precipitated chiefly because of unequal franchise rights, a

national assembly was formed, a constitution was signed and a president elected, making Portugal an independent republic.

Thus far, all the examples of the trend in government from a monarchical to that of a more democratic form have been in Europe. Up to this time, the Orient has but one example, China. Ever since the Boxer Rebellion in China in 1900 and the inauguration by United States Secretary of State, Hon. John Hay of the "open door" policy in that country, China has undergone enormous change and development. In February, 1911, the Ta Tsing dynasty came to an end. China was declared a republic and Dr. Yuan became her first president. The government adopted a flag of five colors, the bands or stripes representing China, Manchuria, Mongolia, Tibet, and Turkestan. Japan and India are the only nations left in Asia that have not completely thrown off the yoke of monarchy and disputed the doctrine of "rule by divine right." But ever since her war with Russia, every one of whose officers could read and write, Japan has realized the disadvantage of ignorance and lack of education. Since then, she has been making enormous progress along educational lines. It requires no special gift of prophecy to predict that Japan will be a republic within

the life of the present generation. India likewise is chafing under even nominal monarchical control.

All the foregoing examples of governments changing from an autocratic to a more democratic form have taken place prior to the World War. A wholesale transition from monarchical to republican form of government has taken place since the signing of the Armistice. The theory of the "divine right of kings" was probably for all time disposed of by that event. True, there are a number of monarchies left in the world. But the minds of their rulers have been disabused of the idea of divine authority and such monarchies as remain are largely republican in form. The defeat of Germany and the forcing of the Kaiser to abdicate has probably removed the last fanatical ruler cherishing that doctrine. Whatever fears, if any, the Kaiser may have entertained regarding the outcome of the War, that Germany would emerge a republic was probably farthest from his thoughts. But that change was a result of the conflict that has raged for centuries between subjects and despots obsessed with the idea of "divine right." It was in harmony with the law of political development—the trend from monarchical to democratic form of government. In

other words: it was not because of the trivial excuses given by the Kaiser, but a case of monarchy vs. democracy. It was succinctly stated by President Wilson, when he said in his declaration of war with Germany, it was a contest to determine whether or not free government should survive or perish.

With a large Socialistic representation in the Reichstag, a Socialist mayor of an important city like Berlin as well as the country being highly democratized economically, the Kaiser no doubt saw that it would be a matter of only a short time until the democratic spirit would overthrow the monarchical rule. By employing the same tactics as did Bismarck in 1870, the Kaiser sought to distract the attention of the people from their grievances against the government and unite them in a project against an imaginary enemy from without. From having the result expected the direct opposite obtained; so, not only did Germany herself emerge a republic, but a flock of European republics was the result. It has been shown that prior to the War there were only five republics in Europe. Since the signing of the Armistice, there are eighteen: Switzerland, France, Portugal, Germany, Poland, Czecho-Slovakia, Finland, Esthonia, Latvia, Lithuania, Ukrania, the Caucasian

States (comprising Daghestan, Georgia and Azerbaidjam), Andorra, Armenia, Turkey, San Marino, Austria and Russia.

The only results of the World War of a beneficial and constructive nature so far discernible are the democracies it contributed to the world. Probably no event in history, certainly no war, has contributed more to the cause of democracy than did the World War. What a staggering price liberty is forced to pay! Freedom, perhaps the most priceless thing in the world outside of life itself, has had to fight for every inch of ground it ever gained. Yet it is chiefly on free soil that progress takes place. Freedom of body results in freedom of mind. Solving problems of government and responsibility in political affairs develops latent faculties and results in progress. The fruits of such pertain to every sphere of man's activities. Anything that widens man's horizon and increases his knowledge, even in the most material way, reacts on his spiritual nature. Every great step in religious progress has been intimately connected with some material circumstance. From an event having the result contemplated in the beginning it generally happens that an entirely different and far greater benefit obtains. Our own Civil War furnishes an

example. At first dimly conceived of, if at all, freedom of the slaves was the result. By the abolition of slavery in the United States a precedent was established and a great moral truth that slavery is wrong was taught the world. To-day no civilized nation countenances it. So even in war, we see the principle enunciated by Habakkuk illustrated. It is seen how the forces of evil are made to serve the ends of good.

CHAPTER XVIII

AN event of more than usual importance that took place during the period under consideration and which materially influenced and changed the subsequent history of the world was the founding of the Mohammedan, or Islamic religion. The Islamic, or Moslem religion as it is also called was founded by Mohammed in 622 A.D. It is unnecessary for the purposes of this work to go into many of the doctrines or tenets of Mohammedanism, it being sufficient to show the general nature of that religious system and its influence on the world.

Mohammedanism, or Islamism, is a half sister to Christianity. Like Christianity it grew out of Judaism. Both systems belong to the Semitic branch of religion. Like Christianity it bears the marks of influence of other religions of that day, but not as much so as does Christianity. That is probably due to the fact that it was founded several centuries later.

Mohammedanism resembles both Judaism and Christianity. A study of its general

nature leads one to suspect that it might have been patterned after both. It looks as though there might have been a thought in the mind of its founder to combine the good features of each of those systems.

Like Judaism it is a social order as well as a religious system. The moral and ethical codes of Mohammedanism appear to be the statutes governing the daily life of the people and their relationships with each other as well as the precepts and injunctions of their religion. The two are inextricably woven. Like Judaism its deistic conception is purely monotheistic. Another feature they have in common is, both were uncompromising with idolatry. True, the Israelites lapsed into idolatry many times, but it never had any sanction in that nation's religious precepts or tenets. Mohammedanism has always been intolerant of paganism in all its forms. It resembles Judaism again, in that it has its sacred city, Mecca, to which devout Moslems are expected to make annual pilgrimages similar to those made by the Jews to Jerusalem on the occasion of the Feast of the Passover.

Mohammedanism resembles Christianity in that the Koran, the Bible of Mohammedanism, contains many quotations from the Old Testament of Judaism. That is not strange since

it grew out of Judaism the same as did Christianity. Like Christianity Mohammedanism has its religious hero and alleges many supernatural things in connection with his life, but not in respect to his birth. The method by which the Koran was communicated to Mohammed is probably the most miraculous thing alleged. Another similarity it bears to Christianity is that Abu-Bekr is the St. Paul of Mohammedanism. As Christianity probably owes its existence to the early organization of churches and centers of Christian influence by its very able convert, St. Paul, so Mohammedanism owes to Abu-Bekr, the father-in-law of Mohammed and first caliph after his death, the perpetuation of Islamism. Abu-Bekr was an organizer and a missionary. His able leadership was available at the most critical stage of that religion's existence—the earliest stage.

Mohammedanism shares with Christianity the doctrine of the Resurrection showing the influence of the Egyptian religion. Few of the religions originating immediately preceding and after the Christian Era, that did not incorporate that doctrine. It is noted in Zoroastrianism, Mithraism and others.

Mohammedanism is similar to Christianity in another respect: it is an aggressive reli-

gion. It is missionary in spirit. While not exactly recognized as one of its principles, still the tacit understanding to wage holy wars was firmly rooted in the minds of its followers. In the early days at least, every Moslem looked forward to a world-wide conquest having for its aim the bringing the inhabitants of all countries under the banner of Mohammedanism, or Islamism. The Moslems held out three propositions to those it conquered: embrace Mohammedanism, pay tribute, or suffer death. At the present time, due no doubt to the civilizing influences several centuries of social contact with other religious systems have contributed a far more liberal policy is in effect.

The Mohammedan religion is the third largest religious system in the world. Only Christianity and Confucianism are larger. Mohammedanism numbers more than 220,000,000 adherents. It is the religion professed by the inhabitants of Turkey, Syria, most of Palestine, Arabia, Persia, Asia Minor, Afghanistan, Baluchistan, Turkestan and the Malay Peninsula. Besides there are over 57,000,000 Mohammedans in India and more than 25,000,000 in China, also a large number in Egypt.

The literature of the Koran is not the equal to either the Old Testament of Judaism, or the New Testament of Christianity. Its teachings

are not portrayed in incomparable parables such as were employed by Jesus. Neither are they couched in the lofty language characteristic of many Old Testament narratives. Yet they subserved a purpose that on the whole has resulted in good.

What then has Mohammedanism given to the world that is of a constructive nature?

The contributions of Mohammedanism to the religious progress of the world are chiefly these: first, it has been one more agency devoted to moral uplift. The Koran contains very strict moral laws. For example on murder: when one Moslem kills another maliciously, he is punished by being consigned to hell forever. But should it be by accident, he may escape eternal punishment by certain expiations. It has very strict laws against drunkenness and gambling. The Koran states:

“They will ask thee concerning wine and lots; answer in both there is great sin and also some things are of use unto men; but their sinfulness is greater than their use.”

In the second place: the Koran contains many excellent statutes on marriage, divorce, property, wills and crimes of all kinds. The Mohammedans who live up to them are worthy and entitled to the respect of any people. After all, they may come as near conforming

to their religious and social statutes as the adherents of some of the other religious systems do to theirs. In the third place: probably the most important and valuable contribution made by Mohammedanism to the world is that it has perpetuated and kept alive the monotheistic conception. In Islamism there is no God but Allah. The personality of Allah is not divided. In the deistic conception of Islamism, the polytheism of the pagan religions of Egypt and India have made no impressions. The monotheistic conception brought by Abraham, the progenitor of the Hebrew race, to Canaan and which was the characteristic that rendered that nation unique in contemporaneous history has been perpetuated in all its purity by Mohammedanism, or Islamism. Without doubt, Mohammedanism has countenanced, sanctioned and even committed, many crimes. It is also true that charges of that nature can be preferred against Christianity, but even so, Mohammedanism has been a powerful factor in the civilization of the world. It retrieved the standard of monotheism when the Jewish nation had been destroyed and the Jewish people dispersed, no longer able to preserve it inviolate. For this, if for no other reason, Mohammedanism has performed a great service for the world.

CHAPTER XIX

ANOTHER source out of which grew steps of religious progress during the period under consideration were the great movements that took place. Passing over all those of a minor nature attention is called directly to the Crusades that were launched in Europe against the Moslems, in an effort to recover Jerusalem and the Holy Sepulcher for Christianity. A brief survey of the political situation of that time will assist the reader in appreciating what was involved.

In the year 66 A.D. a Jewish revolt occurred in Palestine, the Jews gaining possession of Jerusalem. Vespasian was sent by Rome to suppress the insurrection. In the year 70 A.D., after one of the most cruel sieges in history, the city was captured, the Temple burned and the walls and buildings razed to the ground. The population numbering something like thirty-five to forty-five thousand Jews were scattered. This event is known in history as the Dispersion. Jerusalem remained in ruins until 131 A.D. when Hadrian, the Roman emperor contemplating the restoration of pagan

worship in a measure rebuilt it. The scattered Jews and the remnant that was left stirred up another revolt. Hadrian decided that rather than furnish another center for Jewish disturbance he would abandon his project; so he made of it a Roman colony and prohibited the Jews from entering it. Nothing further is known of its history until the time of Constantine. Upon his adopting Christianity as the State religion of Rome and through the entreaties of his mother, Helena, he built the church of the Holy Sepulcher. Pilgrims flocked to Jerusalem from all parts of that and other Christian countries and it became a shrine of Christendom. But in 614 A.D., Jerusalem was captured by Khorsru of Persia. However, it was retaken by Heraclius, the Roman emperor, in 628 A.D. In 637 A.D., it was captured by the Moslems under the caliph, Omar. A long line of Arabian caliphs ruled until they were succeeded by the Seljuk Turks. Under the Turkish rulers, the Christians were persecuted, the holy places defiled, their commerce was prohibited and conditions became unbearable. Religious feeling and commercial interests in Christian Europe were deeply aroused. Churches had been turned into mosques and Christian pilgrims visiting the

Holy Land were insulted and injured. Pope Gregory VII (Hildebrand) in 1074 A.D., appealed to the western nations for volunteers to rescue it from the Moslems, but his appeal went unheeded. Conditions in Palestine continued to grow worse. Finally in 1095 A.D. under the preaching of Peter the Hermit, who had visited the Holy Land, Pope Urban II called a council of the various European countries. The council was that of Clermont and met at Piacenza and was attended by ambassadors from all the nations. After Peter had described to them the deplorable conditions, they unanimously voted to undertake the Crusade.

That same year a number of detachments that were hastily recruited and poorly organized set out. Not having been provided with adequate supplies for such an expedition and being put to the necessity of foraging off the countries through which they passed they were almost completely destroyed before reaching Constantinople. The First Crusade in reality was undertaken a year later, in 1096 when Godfrey of Bouillon, duke of Lower Lorraine; Hugh of Vermandois, brother of Philip, king of France; Baldwin, brother of Godfrey; Robert II of Flanders; Robert II of Normandy, brother of William II, king of

England: Raymond of Toulouse; Bohemond of Tarentum; Tancred of Apulia and others, in command of 100,000 recruits marched toward the Holy Land. The various divisions of this Crusade met in Constantinople on Christmas of that year. There they were delayed for a while. Somewhat later, they crossed over to Asia by the strait of Gallipoli. In June, 1097 A.D., they captured Nicea, their first conquest. On the fourth of July that same year, they met and defeated a powerful Moslem army at Dorylaeum. They marched through Asia Minor to Antioch which they captured after a siege that lasted until June, 1098 A.D. Their strength was very much dissipated after the siege of Antioch, so they remained nearly a year in that vicinity. In May, 1099 A.D., they resumed their march towards Jerusalem. In June the attack of Jerusalem was begun and at the end of six weeks capitulated. The Kingdom of Jerusalem was established and Godfrey of Bouillon was chosen the first king. However, he refused to accept the title on the ground that he was unwilling to wear a king's crown on the spot where the Savior had worn the crown of thorns. He chose for his title, that of Defender of the Holy Sepulcher. He died in less than a year and was succeeded by his brother Baldwin.

In 1144 A.D. the Saracens captured Edessa. This produced great consternation in all the Christian countries. They feared that all the other fruits of their victory might also fall again in the hands of the Moslems. Accordingly, a Second Crusade of 140,000, led by the German emperor, Conrad III and Louis VII, king of France, set out in 1147 to recover Edessa. They not only failed to recapture Edessa, but were unable to render any assistance to the tottering State of Jerusalem. The Crusading armies returned to Europe two years later, in 1149.

In 1187 the Moslems under Saladin recaptured Jerusalem. That act again stirred the zeal of the Christians in Europe; so a Third Crusade was undertaken. It consisted of three armies led by three of the chief monarchs of Europe: Frederick of Barbarossa, emperor of Germany; Philip Augustus, king of France; and Richard Coeur de Lion of England. Frederick's army defeated a powerful Turkish army at Philomelium in May, 1190. Not long afterwards he was drowned, his death destroying the morale of his troops. His son assumed command, but shortly afterwards the army abandoned the expedition. The two remaining armies under Philip and Richard united at Messina in Sicily, where they re-

mained until the spring of 1191. Philip reached the Holy Land the day before Easter and began the siege of Acre. Richard joined him somewhat later. Jealousy arose between the two monarchs, so that shortly after the fall of Acre the French abandoned the expedition. Though Richard, single-handed, defeated Saladin he was unable to recapture Jerusalem. He succeeded in capturing Jaffa and negotiated a truce with Saladin by which the sea-coast from Tyre to Jaffa remained with the Crusaders and Christians were allowed to visit unmolested the Holy Sepulcher.

The Fourth Crusade promoted chiefly by Pope Innocent III and a few others was an abortive attempt to retrieve Jerusalem, being diverted from its original purpose. The leaders of that Crusade lent their assistance to a revolution that was taking place in Constantinople. In 1203 A.D., Constantinople was captured by the Crusaders. Jerusalem still remained with the Moslems.

By this time the Christian forces in Europe had become somewhat discouraged in their attempts to regain and keep Jerusalem and the Holy Land. They came to believe there was some important factor that had been overlooked in the kind of persons recruited. About that time 1212 A.D., Stephen, a French peasant

boy, began preaching a children's Crusade. His theory being the Holy Land would be won only by innocent Crusaders. In the belief that children might accomplish what adults could not, an army of 30,000 French children and one of 20,000 German children was recruited. No more ill-advised project could have been undertaken. The fate of the Children's Crusade is one of the most tragic episodes connected with European history. Many of the French children were tempted on board vessels at Marseilles and were sold into slavery. The German children crossed the Alps, many dying from the hardships endured on the march, others being lost at sea, while still others being scattered over the countries through which they passed.

One would think that after suffering such a dire calamity as resulted from the Children's Crusade, the attempt to retrieve the Holy Land would be abandoned. But such was not the case. After a lapse of only five years an expedition made up in Hungary, set out for Egypt as its objective. That army captured Damietta, but owing to disaffection among the Crusaders themselves the expedition broke up and returned. While this is sometimes spoken of as the Fifth Crusade, in reality the Fifth Crusade was led by Frederick

II of Germany, having been promoted by Popes Honorius II and Gregory IX. About the time the expedition was ready to start a pestilence broke out in the army which necessitated delay. Frederick lost interest in the enterprise and by so doing incurred the displeasure of Pope Gregory IX. However, the next year he took his expedition to the Holy Land. Without engaging in any battles he negotiated a treaty with the Sultan whereby Jerusalem was to be a Christian kingdom, but on condition that the Mohammedan religion would be tolerated. The treaty, however, was soon broken.

The Sixth and Seventh Crusades, like the Hungarian expedition, were directed at Egypt and were led by St. Louis IX of France. He considered that the Moslem power centered in Egypt and that a blow struck there would prove more effective than if directed against the Holy Land. He captured Damietta after a short siege in 1249 A.D. The difficulty his troops encountered in the way of swamps and marshes up the Nile caused him to turn back. His forces overtaken by the army of the Sultan hopelessly defeating him forced him to surrender Damietta which he had just captured. Disappointed at not receiving reinforcements Louis returned home. Twenty years

later, in 1270 A.D., he launched the Seventh and last Crusade. An English expedition under Prince Edward, afterwards Edward I, co-operated. Louis landed his forces on the north coast of Africa. After having lost a large number of his leaders, he himself died at Tunis and the French Crusaders returned home. Edward went to Syria, but finding that little was to be gained concluded a truce for ten years likewise returning home. Some of the acquisitions of the Crusaders maintained their independence for twenty years. Finally the Sultan recaptured Acre in 1291 A.D., just one hundred years after it had been won to Christendom by Richard Coeur de Lion removing the last remnant of the kingdom founded by the Crusaders.

Except for a brief space during the Crusades, the Holy Land remained under Moslem rule for 1280 years. During the World War in December, 1917, in the Palestinian campaign after a short siege conducted by the British under General Sir E. H. Allenby it once more passed into Christian hands.

In what way did the great movement known as the Crusades benefit civilization and either directly or indirectly contribute to the religious progress of the world? From the standpoint of having accomplished the thing those

promoting them set out to do, they were utter failures. Moreover, judged from the motive that prompted them, they probably deserved to fail. But viewed from the standpoint of benefits to civilization the Crusades were eminent successes. It has been stated more than once heretofore in this work, that social intercourse is one of the chief factors in the development of race consciousness; also that every progressive religious step grows out of some material transaction. The movement brought the people of European countries in contact with those of Arabia. They learned something about Arabian institutions and culture. They became somewhat acquainted with its philosophy and religion. Mathematics and physical science of Arabia have exerted a great influence on those sciences in other countries. Byzantine architecture is reflected in the Gothic architecture of Europe. Stained glass making, metal working and needle working were far more advanced in the East than in the West.

In addition to the foregoing there were the political benefits obtained. It resulted in a more equitable distribution of power in Europe. Many of the nobility lost their lives and thereby their rule, so that government became more consolidated. The expenses con-

tingent on the various Crusades, resulted in a more general and more equitable distribution of wealth. They provided an opportunity for poor people to engage in industry and occupations, who otherwise would have been unable to do so. In addition to all these they opened the way for commerce between the East and the West, which proved most profitable to all concerned and promoted a better understanding between them. Another thing, the European countries found out that when it came to fighting, the East was fairly able to take care of itself. Christianity, too, needed just such a brush as it had with Mohammedanism. The check it received from Mohammedanism caused it to direct its attention, for a time at least, more to introspection than to the extension of its domains. Christianity needed more thought and less zeal. Probably to the Crusades more than to any other factor, resulted the Renaissance, or revival of learning assuming many aspects.

CHAPTER XX

No list of movements resulting in changes contributing to the religious progress of the world would be complete that did not include the Reformation. Not that the Reformation supplied any new ideas that religion was not already in possession of, but because it was an agency assisting in purging religion of some of the abuses with which it was affected. After the rise of temporal power, the popes had been the head of both Church and State. As a result, the Church became most intimately identified with politics. Because of such close relationship between Church and State, abundant opportunities were afforded for abuses to enter, which weakened the vitality of the Church and destroyed its capacity for usefulness. It is a well-known fact that some of the popes were immoral and notoriously corrupt. Such a condition was recognized a long time before the Reformation took place. In the fifteenth century the first steps were taken to rid the Church of some of its questionable practices. The attempt was made along two distinct lines. One method was to employ the efforts

and services of certain influential men, monastic orders and general councils, to bring about the needed changes. In other words, to work from within the institution. The second plan was to form separate organizations outside of the Church, such as the Albigenses and the Waldenses. Neither of the two plans proved effective. The Reformation proper which came in the sixteenth century inaugurated by Martin Luther accomplished what neither of the former methods could perform. As just stated, not that the Reformation conferred any benefits by reason of new ideas not already possessed, but because it caused the Church to slough off excrescences that were handicapping its usefulness and defeating its purposes. Catholicism was the chief beneficiary of the Reformation. Luther's slogan of "justification by faith," was not a new doctrine. His chief quarrel with the Church was over the authority it exercised in the sale of indulgences and the denial to communicants to interpret the Scriptures for themselves. There is abundant evidence that in the beginning Luther did not have for his objective separation, or division. A separate branch such as Protestantism was not his goal. Luther did not foresee the full need of the Church, because he did not realize the

necessity for freeing it of mysticism and superstition. We are told that Melanchthon was the brains of the Reformation and that Luther was the leader. Some estimate of Melanchthon's caliber is obtained, when it is learned he threw his ink well at the devil. Regardless of the foregoing, the movement must be considered in the light of results, even if those results were different from those originally conceived.

The Reformation was the religious aspect of the Renaissance. The revival of learning along all other lines could not help but be reflected by religion. People were thinking for themselves more than they had ever done before. The Church had stifled independent thought for centuries. People had been kept in ignorance. Few persons could read or write and sources of knowledge had been denied them. Much knowledge formerly known was lost during the "dark ages" and had to be relearned. But with the revival of learning that began shortly after the Crusades, a marked change took place. The revival of learning was aided immensely by the invention of the printing press. It made possible a wide diffusion of knowledge. More people learned to read. The Bible became available to thousands because of its being printed in

book form, instead of on papyrus fastened to rollers, making it inexpensive in comparison. The literature of the early Church likewise was made available so that individuals could compare what the early fathers wrote about the Church in the first two or three centuries, with the Church of the sixteenth Century. The art of printing made possible the distribution of large quantities of tracts enabling people to judge for themselves both sides of the controversy. People who could not read before, because of no special inducement to learn, after the printing press was invented forthwith acquired that accomplishment. Independent thinking had more to do with the bringing about the Reformation than any other cause. Because of it, the Reformation ran away from its original promoters such as Luther and resulted in Protestantism.

While the Reformation started in Germany no one country had any monopoly on it. Had it not started there and when it did it would not have been long until it would have originated elsewhere. The issue was already brewing in Switzerland. Ulrich Zwingli while preaching at the Cathedral in Zurich questioned some of the teachings and practises of the Church. The movement grew in Zurich and finally a referendum was held in that city

to decide which kind of preaching they would have. The Reformation party won. Other cities and districts throughout Switzerland took similar action. The cities usually returned a verdict in favor of the Reformation while the country districts decided against it. Both in Germany and Switzerland there were many who believed that neither the Lutheran or Reform branches went far enough in their interpretation of the New Testament. They were known as Anabaptists, because they rejected infant baptism and held that believers only should be baptized. This class was persecuted by Protestants and Catholics alike, many of them dying as martyrs to their beliefs.

In France there was not in the beginning a prominent leader such as Luther in Germany and Zwingli in Switzerland. Jean Jacques Lefever (Faber-Stapulensis) was the nearest approach to one. He greatly aided the Reformation by translating the New Testament into French. One of his pupils, Bricconnet, bishop of Meaux propagated the Reformation movement in France by inviting preachers of reform views to assist him. Protestantism in that country did not assume much importance until the Frenchman, John Calvin, established himself at Geneva, making that city the center of the Reform movement. The followers of

Calvin in France were known as the Huguenots and became a political as well as a religious party. For fifty years war was waged between the Catholics and Huguenots in France. Finally, Henry of Navarre became king. While he himself was a Protestant he became a Roman Catholic and issued the Edict of Nantes granting a limited toleration to the Huguenots. Through the protection of that edict the Huguenots greatly increased their numbers in France.

The proximity of the Netherlands to Germany and their commercial relations were in a measure responsible for the spread of the Reform movement in that country. Charles V, while he lived and his son Philip II, his successor, pursued a vigorous policy of persecuting the Protestants, but were unable to stamp Protestantism out. Heretics were executed by the hundreds. Philip was determined to root out Protestantism even if it ruined the country. Notwithstanding all that he did, the Reformation spread and gained its independence under the leadership of William of Orange.

In England the break with the Catholic Church, which happened while the Reformation was fomenting in other countries was not due to the same causes that produced it else-

where. In England it was because the Pope of Rome would not grant King Henry VIII a divorce from Catherine, so that he could marry another. He took matters into his own hands and obtained his divorce through the Archbishop of Canterbury. Henry VIII had a law passed revoking all authority of the Pope in England and instituted the Episcopal Church as the State Church in that country. However, upon the accession of his daughter, Mary, to the throne, allegiance to the Catholic Church was again established. But when her sister, Elizabeth, succeeded to the rulership, her sympathies were with the Protestants although she was very discreet in her actions.

While John Knox is usually credited with being the leader of the Reform movement in Scotland, others prepared the way for him. One of them was Patrick Hamilton, who was burned at the stake for preaching the Reformation in Scotland. Another early reformer was George Wishart who was protected for a time by the nobles he succeeded in winning. But ultimately Wishart was captured and executed. One of his followers was John Knox who became the leader of the movement in Scotland after Wishart. Knox fled to the continent when the persecution broke out. He spent some time at Geneva where he became

imbued with the views of John Calvin, the French reformer. Knox returned to Scotland in 1559 and became the head of the Protestant movement in that country until his death.

The Reformation spread to Sweden, Denmark, Bohemia, Hungary and Poland. The leaders in those countries mostly were pupils of Luther. In some of those countries the State had espoused it before the people had a chance to consider it. The Reformation was thrust upon them. However, in Bohemia John Huss and his followers had prepared the way for it.

The result was that the Reformation resulted in Protestantism, a separate branch of the Church. A separation, not only unpremeditated by Luther, Zwingli and others in the beginning, but one of wide divergence and scope; a branch of the Church in which formalism has little, or at most, a minor part; where mysticism and superstition play an ever-diminishing rôle; where religion is stripped of most of its grosser aspects. The untrammelled freedom of thought permitted by Protestantism is largely responsible for the multitude of religious sects to be found in its ranks. And that is a good symptom. It indicates not only independence in thought, but that the tenets of Christianity are being studied from all

angles. The different sects furnish the channels for religious expression suited to their adherents' religious attainments. Time will reduce their number and will alter all.

What then are the chief contributions made by the Reformation to the religious progress of the world? Progress does not consist wholly in the promulgation of new ideas. Relinquishment of unsound and erroneous notions are quite as much progressive steps as the expression of new thoughts. What a person does not believe, may be as big an aid to his development as that he does believe. The person who employs discrimination and has the courage in the face of majorities to reject the unsound and erroneous, removes the most formidable obstacles in the way of his development. The mythological and the superstitious interfere with the operation of one's rational mental processes. It is as true of a group as it is of an individual. The chief contribution the Reformation made to religious progress and to society was just that. It caused the Catholic Church to discard a great deal of the dross in religion. By its removal the Church was freer to move forward and perform the function of its destiny. It left it in a position to inspire greater confidence and respect, both on the part of those within it and without. It

gave people a better medium through which to express their religion.

The very act of Protestantism itself is an indication of a growing race consciousness. Growth is progress. Consciousness is morality. Freedom of thought guaranteed by Protestantism, insures a larger vision sure to result in further expurgation of the dross from religion.

CHAPTER XXI

SINCE the beginning of the Christian Era no agency has been more responsible for change and more fruitful of contribution of every kind to the progress of the world than has that of science. It is almost solely within this period that science itself has been developed. Moreover, modern science can not be said to have existed before the sixteenth century—in reality the seventeenth century. Like the Reformation, it was one of the products of the Renaissance which in turn, was largely the result of the Crusades. The “revival in learning,” or the seemingly greater interest manifested in learning of every kind shortly after the Crusades, without doubt was somewhat responsible for the interest in natural philosophy, as all science was then called. Roger Bacon in England in the thirteenth century had kept alive a little spark of science. But Copernicus and a little later, Galileo in the first half of the fifteenth century may be credited with being the fathers of modern science. In 1597 A.D., Galileo invented the thermometer and in 1609 A.D., the telescope with

which he discovered the satellites of Jupiter and the Sun's spots the following year. Other scientists of that period were: Torricelli, Pascal, Von Guericke and Huygens, who laid the foundation for physical optics. Sir Isaac Newton, who was born the year Galileo died, built upon the work of Galileo and published in his "Principia" in 1686 A.D., a complete system of mechanics. The following century the number of persons devoting their talents to natural philosophy was considerably augmented. Such men as Benjamin Franklin, Cavendish, Black, Young, Volta, Fresnel, Ohm, Galvani, Ampère, Davy Gauss, Faraday and others are included in the list. It was only after the discoveries and inventions of Copernicus and Galileo that natural philosophy came to be differentiated into branch sciences, such as geology, astronomy, physics, chemistry and biology. Still, the end is not in sight. Such a vast amount of information has been gained concerning each of those branch sciences that they have been still further subdivided forming special sciences, which in turn are being still further differentiated.

It is true that Aristotle (384-322 B.C.) laid the foundations of science in the wide range of subjects written on by him. His treatises

on politics, rhetoric, logic, on animals and parts of animals, without much question, furnished at least the suggestion for subsequent studies of those subjects. But outside of one or two followers, the foundations laid by Aristotle were not built upon until the rise of modern science in the fifteenth century. Not only has the development of science almost wholly taken place since the Christian Era, but it has done so within the last quarter of that time. Indeed, the last fifty years probably has seen more progress in science, than the last four hundred years; and the last twenty-five years, more than the last century. So much has been discovered that thus far it has not been possible to assimilate all of it. Yet more and more, scientists are coming to realize that they have only begun; that they are only on the fringes of a universe of knowledge and that every discovery serves as a base from which to launch still greater scientific conquests.

Nineteen hundred years ago people's knowledge of geography did not extend beyond the bounds defined by the oceans that touched the lands upon which they lived and those in the immediate vicinity. A few wise men like Aristotle knew that the earth was round and something of **its** structure. Regarding astronomy,

they surmised that the earth revolved around the Sun, but they probably did not suspect that the Sun itself revolved around some center. They were able to identify and name a few of the constellations, such as the Pleiades, Arcturus and Orion, but they had no conception of the nature and number of them such as astronomers have of to-day. It is claimed by modern astronomers that only about five thousand stars are visible to the naked eye. The big, one-hundred-ton Hooker telescope at Mt. Wilson Observatory is said to bring into view a half a billion. Nor did the astronomers of nineteen hundred years ago have any conception of the size and how distant were some of the stars and constellations they knew. With the knowledge that light travels at a speed of 11,000,000 miles per minute, modern astronomers inform us that it would take four years traveling at that speed, to go to the nearest fixed star, Proxima Centauri. It would take eight years to go to Sirius and 325 years to go to the Pleiades. To go to Rigel in the constellation of Orion, would require 500 years. Through the invention of marvelous telescopic apparatus, modern astronomers are able to measure the diameter of stars and compute their size. They have found the diameter of Arcturus to be 21,000,000 miles,

that of Betelgeuse, 215,000,000 miles, and of Antares, 400,000,000 miles. If Antares were hollowed out and our Sun placed in its center, the Sun could still revolve in its orbit without touching the rim. If a one-hundred-ton telescope, equipped with a one-hundred-inch lens, brings into view a half billion stars, what would one double that size reveal? A few years ago, astronomers thought there was only one universe, now they are practically agreed that there are more than a million universes.

The science of physics affords an excellent example of progress of a material nature. Probably the first mechanical principle ever learned by man was when he discovered that by putting the end of a hand-spike, or pole under a rock or log, he could lift a weight impossible for him to move by his own strength alone. About the next discovery he made was when he learned that by placing a log too heavy for him to carry across a short one and by pushing, he could transport burdens that several of his number could not bear. From using a short log, he cut off a section or slice through which he made a hole in the center and inserted a stick, the projections supporting spikes or handles, making a wheel-barrow—the first vehicle. From the use of only one wheel with a short axle to an extension of it

passing it through two wheels by means of which he could more easily balance his load and move a larger one, no doubt was the next step. Unquestionably the wheel has been one of the very greatest inventions in the experience of the race. Without it most of our subsequent discoveries and inventions could not have been made. There is scarcely any kind of a machine or contrivance that does not use wheels or employ its principle. The transmission of power never could have been developed beyond the individual hand- and foot-application had it not been for the wheel. Machinery of any kind would have been out of the question, from the wheel-barrow to the airplane, the spinning wheel to the complex looms of a silk factory, from a wind-mill to a dynamo. It was the one indispensable invention that was just absolutely necessary. It is doubtful if many people stop to think just what a great invention the lowly wheel is. In the course of the ages it has been greatly improved in looks and has been made after many patterns and out of a great variety of materials, but in one respect it has never changed, it has always remained circular and the axis at or near the center. Moreover, the wheel-barrow, the first vehicle, continues to be a useful and convenient conveyance. Yet, at the beginning

of the Christian Era people had not learned to couple four wheels together so far as the writer has been able to ascertain. They were used ox-cart plan, except when used as a barrow. The chariot was the most fashionable vehicle contrived from a two-wheel arrangement. Even then it did not supersede animals as the chief means of transportation. In the time of Jesus, people were still riding on the backs of donkeys, camels, elephants and a few horses and mules.

It requires a bit of imagination to bridge the gap from the chariot and ox-cart of nineteen hundred years ago to the modern automobile and from the automobile to the airplane and dirigible. Tennyson's dream of less than seventy years ago is already a reality.

“For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that
would be;

Saw the heavens fill with commerce, argosies of magic
sails,

Pilots of the purple twilight, dropping down with costly
bales;

Heard the heavens fill with shouting, and there rained
a ghastly dew

From the nation's airy navies grappling in the central
blue;

For along the world-wide whisper of the south-wind
rushing warm,

With the standards of the people plunging through the
thunder-storm;
Till the war-drum throbbed no longer, and the battle-
flags were furled
In the Parliament of man, the Federation of the world.”¹

The airplane and dirigible already have fulfilled all the prophecies of Tennyson's vision except the last. However, they still may be the chief factors in the realization of the “federation of the world.” The wholesale death-inflicting inventions of the future intended to be dropped from the skies may become so frightful that war will be abandoned. When such an air-craft as the “Shenandoah,” 682 feet long, weighing 82,000 tons and carrying a load of over 100,000 pounds, can make a trip of more than seven thousand miles across the American continent and return, some idea is obtained of the enormous progress that has been made in physical science.

Turning our attention to still another branch of physics that has played a leading part in the progress of science, is that of photography. Only one hundred and thirty-four years have elapsed since Thomas Wedgewood produced his first photographic likeness. Since then photography has undergone re-

¹ Locksley Hall.

markable development and has been responsible for some marvelous discoveries and achievements. One of the greatest photographic improvements is that of the spectroscope. By its aid, astronomers are able to obtain pictures of phenomena on planets millions of miles removed that cannot even be seen through a telescope by the naked eye. It makes possible what it records for future reference and comparison. By means of it certain elements have been found in the Sun before they were discovered on the earth. Helium gas, discovered by Lockyer is an example. Had it not been for photography astronomy would not enjoy quite the high place it holds among the sciences. To photography, surgery and medicine owe a vast amount of their achievements. The discovery of the X-Ray by Roentgen of Wurtzburg in 1895 has revolutionized the diagnosis of disease. By being able to photograph internal organs and structures, surgeons are no longer compelled to take a chance, but are able to verify their diagnosis before operating.

Who can estimate the contributions it may make to the progress of the world in the future? Already there is a prospect of the cinema being greatly improved. It is promised that it will not be long until we can sit

in our homes and view moving pictures accompanied by the spoken word transmitted by radio. Pictures of natural phenomena in all its forms will be available for comparison with those of centuries later. What would not many persons in this age give to see an actual likeness of Jesus, John the Baptist, St. Paul, Socrates, Plato, Aristotle, Mohammed, Gautama Buddha, Solomon's Temple, the Ark of the Covenant, and the Tabernacle?

But physics is not the only branch of science in which great progress is to be noted. Chemistry, possibly its closest ally furnishes an excellent example also. Dealing as it does with the constitution and transformation of matter, the fortunes of the race are very much dependent upon the fruit of its labors. From a mass of disconnected data has grown an orderly and synthetic classification of its rules and principles. From being a phase of the science of physics it has developed into an order embracing several branches or classes. The ancients knew a little about chemistry. Aristotle and other Greek philosophers in their attempt to interpret matter, assumed the existence of only four elements: earth, air, fire and water. Modern chemistry has shown them not to be elements at all, but merely the properties of elements. The number of original

elements remains comparatively small, but the compounds aggregate more than one hundred thousand. Modern chemistry in reality does not go farther back than 1661 when Robert Boyle distinguished between simple elements and compounds. An element is a substance that cannot be further decomposed, but which is obtainable from a compound body and from which the latter again can be prepared. Boyle held that chemical combination consisted in an approximation of the smallest particles of matter, thus adopting the atomic theory which had been current in philosophy for a long time. Since the time of Boyle, chemistry has undergone marvelous development. In 1766 Cavendish discovered hydrogen and in 1774 Joseph Priestley discovered oxygen. In 1781 Cavendish proved that water was composed of the two gases, oxygen and hydrogen. He also determined the composition of the atmosphere. From the discoveries of the foregoing, the foundations of a new chemistry were laid. The two chief followers to build on the foundations were a Frenchman by name of Lavoisier and an Englishman by name of Dalton. Lavoisier proved that matter was constant in weight and could neither be created nor destroyed. In any chemical change the weight of the substance engaged in the reaction, remained unaltered.

In 1803 Dalton announced his atomic theory. But the atomistic theory of Dalton had little in common with the speculative theories of the ancients. In connection with his theory, Dalton established two laws, the laws of definite and multiple proportions. Dalton found that to every element a definite combining number could be assigned, and that when two elements united in more than one proportion, even multiples of that number appeared. Each element has its own distinct combining weight. Fractions of the weights did not occur, therefore, fractional atoms could not exist and the two thoughts were connected by Dalton. Chemical union takes place through a juxtaposition of atoms, whose relative weights are indicated by their combining numbers. First, every element is composed of similar atoms which have constant weight. Second, chemical compounds are formed by the union of the atoms in simple numerical relations. Upon these two principles established by Dalton, the philosophy of chemistry rests. For over a hundred years, the history of chemistry has been the history of the atomic theory. The atom appears to be the key that will unlock vast storehouses of scientific knowledge. To-day it is being broken up. It has been found that the atom is a miniature solar system with a sun and in

some cases, scores of attendant planets forming a siderial system. The planets revolving around the atomic center are called electrons. Moreover, scientists have ascertained these electrons have orbits corresponding to the planets of the "milky way." Furthermore, they have discovered that in certain instances the orbits are irregular—they expand and contract. They think this irregularity is due to difference in the amount of heat, to magnetism, pressure, etc.

To gain some idea of the enormous progress that has been made in chemistry, one needs only to glance at the fields in which it is being employed. A century ago, probably no manufacturing establishment thought of maintaining its own chemical laboratory. To-day thousands of such plants have their own research laboratories for the purpose of producing not only a better product, but to salvage waste and to produce therefrom profitable by-products. In some instances, the by-products have proven more valuable and important than that of the original from which they were extracted. Gasoline, coke, coal-tar, etc., are examples. In 1820 the chemical industry was of little consequence. Ten years later, thirty firms in the United States were engaged in the manufacture of chemicals. In 1914 the

American chemical industry ranked among the largest manufacturing interests of the country. It was outranked only by such industries as those of iron, steel, woolen and cotton manufacturing interests—packing house, shoe, clothing and several other manufacturing interests that employ assembling of materials not being rated as manufactories by the Census Bureau. The manufacture of chemical products also represents a wider diversity of interests than any of the other great industries which combine to represent the source of revenue that has made the United States the most prosperous of nations. The leading chemical industries are the refining of petroleum which ranks first, with that of agricultural fertilizer second. The manufacturing of acids comes next, the output of sulphuric acid being especially heavy. Bleaching materials, cyanides, plastics, sodas and sodium products, gases, electric chemicals, potash and potassium products, coal-tar products, fine chemicals, explosives, paints and varnishes, soaps and wood-distilled products, are a few of the more important articles manufactured by the chemical industry. From the foregoing, it will no doubt be conceded that the progress made in the science of chemistry has been enormous. That the

achievements of chemistry have contributed a vast amount of comfort and prosperity to mankind, doubtless will be admitted. Indirectly, the progress made in the science of chemistry, affects the ethical and moral natures of humanity and conspires to bring about spiritual development also.

Passing from chemistry to biology, equally marked progress is to be noted there also. Probably no branch of science has stimulated more interest among inquiring minds prompting an attempt to solve the riddle of the universe, and has made greater contributions to the progress of the world, than has biology. Treviranus in 1802 A.D., was the first to employ the term biology to this subject. It deals with living organisms and the phenomena of life. What is life? is the goal or problem, it is seeking to solve. Its field is the whole organic world. Its business is to mark the boundaries which exist between it and the inorganic; to discover the processes by which living things have developed; and to discover the laws of unification between those processes; to ascertain the nature of life itself, and predicate, if possible, the future in store for it. Biology, then, comprehends all the special departments of study that deal with plants and animals, which of course includes

man. Botany, zoology, and their associate and subordinate sciences such as anthropology, physiology, psychology, bacteriology, microscopy, and many more, come within the scope of biology.

From Aristotle down, naturalists have been trying to solve the mysteries of life and inquiring into its nature. A list of those who have materially contributed to biological results embraces some of the most prominent names among scientists—Leibnitz, Harvey, Buffon, Lamarck, Cuvier, Lyell, Owen, Agassiz, Darwin, Wallace, Huxley, Weismann and others. Every naturalist is at work upon some part of the bundle of interwoven strands of phenomena seeking to isolate it from the rest. In some cases, associations of scientists exists for the purpose of disentangling only one strand. While this is going on, the philosophical biologist is seeking to unify all biological discoveries into a harmonious systematic whole.

The study at first amounted only to a gathering of specimens and records of observations. Next a crude sorting of the specimens was begun. From that elemental beginning the broad distinction between the organic and the inorganic was made. However, it is impossible éven to-day to determine to which of

these two branches certain manifestations of natural phenomena belong. The collecting and sorting continued and the next classification was the separation of the two great branches of the organic world—animals and plants. Between animals and plants, as between the organic and the inorganic, it is difficult to establish the exact boundaries in some instances. In some of the unicellular organisms, no one is able to draw the line and determine whether they belong to the animal or plant kingdom—or in the case of some, to determine whether they belong to either. Such phenomena are on the border line between the two kingdoms. There are phenomena to be found in certain slimes, the only manifestation of life being that of faintest motion, or movement. Whether they are living organisms or merely chemical reactions is not as yet known. The indications are that biologists are on the very threshold of the discovery of the principle of life.

From trying to find as many different specimens as possible, as was done at first, the aim came to be to find as many like specimens. Research disclosed that there were far more creatures and plants than had at first been suspected. Early students of biology had assumed that each species of both plants and

animals had been specially created. From the time students of biology began to search for similarities instead of dissimilarities, classification pointed to a series of development from lower to higher forms; from the one-celled protozoa at the foot of the list, to the highest and most complex specimen of life. This was true of both animals and plants.

As more students were attracted to the subject, some became interested in certain groups of animals and plants. Thus arose subdivisions, such as ornithology, anthropology, zoology, botany, anatomy, physiology and histology. From animal anatomy, plant anatomy came into use and from these, comparative anatomy. Similarity of structure between animals and plants were noted, and the dissection of each was carried to the minutest part—the cell of protoplasm or life substance. All organic substances from the simplest to the most complex are composed of cells. The number of cells determine the growth and the combination of them the form of an organism. From a study of this smallest unit of structure, the cell, resulted embryology. That branch of biology disclosed that the changes each individual passes through from egg to birth are a series of changes from simplicity to complexity; and that they parallel in fea-

tures the various groups of classification through which its species has passed to its present attainments. Paleontology supported that view. Paleontology disclosed that the most ancient animal fossils found in the rocks were simple and general in structure, as compared with those of modern geological formation. In short—structural development had become more complex as time went on. All those facts conspired to show that life was a gradual unfolding from simpler to higher forms. Moreover, it suggested that the cycles recognized in the embryo of the individual were analogous to the cycle through which the individual passes from birth to maturity, from maturity to old age and from old age to death. Biologists gradually came to recognize Evolution as the mode by which the processes involved in such changes takes place.

Aristotle had a slight idea that some such principle as Evolution was involved, but conceived of it as being operative only after the species existed, not before it. However, most of the knowledge possessed by Aristotle and other ancients was lost during the “dark ages.” The Evolutionary theory, in reality may be said to have originated with modern biology. Buffon had hinted at it as early as 1779 and Lamarck in 1815. But Darwin’s

“Origin of Species,” in which is enunciated the law of “natural selection” which results in the “survival of the fittest,” probably affords the best explanation of how this unfolding from simpler to higher forms takes place. Wallace arrived at the same conclusion almost simultaneously. The publication of the “Origin of Species” by Darwin was an epoch-making treatise in the field of biology.

Most of the other biologists of note, sooner or later came to accept Evolution as the fundamental law of that science. Not only biologists, but students of other sciences, recognized in it the underlying principle of the special branch in which they were engaged. If Evolution was the basic principle of one class of phenomena, it was possible that it might be of others. Moreover, if it was operative in the organic world, it might be equally so in the inorganic.

The function of the scientist is to make collections, examinations, classifications and deductions from those classifications of phenomena more or less closely related. The field of the scientist is restricted to a separate branch of the whole subject. The province of the philosopher is to examine the data, verify the classifications and deductions made by scientists in all the fields and to weld, recon-

cile and unify them into a harmonious whole. Probably no one has succeeded better at that task than has Herbert Spencer. Also, it is quite possible that no one has done more to prove the rationability of Evolution, than has he. All branches of science are more or less intimately related, so that there is an overlapping of one field with that of another in respect to many things. Spencer's plan was to eliminate those factors on which philosophers differed and consider only those upon which there was unanimity of agreement. Assuming that the hypothesis of Evolution was true, he undertook to show, that, if it was true, it must be universally so. It must act in the same manner in respect to all data and all kinds and sorts of phenomena. It must be true biologically, physiologically, psychologically and sociologically. With the foregoing as a basis, he scientifically examined the data, classifications and deductions, both from the deductive and inductive methods of reasoning, in all the scientific fields. From the deductions made by him concerning that vast amount of phenomena, he formulated his definition of Evolution, which is:

“Evolution is an integration of matter and a concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a

definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation.”¹

To the above formula of Evolution, Spencer subjected a colossal amount of data provided by the various branches of science. If the actions of phenomena in any one field did not conform to that formula, it was an indication that either the formula was inaccurate, or the hypothesis of Evolution was unsound. The fact that the natural phenomena of all the different fields of science accorded with his formula was not only proof of its correctness, but strongly confirmed the soundness of Evolution as the fundamental law underlying the unfolding of the universe. In that capacity, Evolution does not undertake to account for the absolute beginning of things or the ultimate end of things. The doctrine of Evolution takes into consideration only a cross-section of the universe, situated in a niche of space occupying a period of only a few hundred millions of years of time, between two extremes. The doctrine of Evolution implies that the absolute beginning and the ultimate end of things, are alike inscrutable.

If the law of Evolution as formulated by Herbert Spencer accounts for the method of

¹ Sec. 145, First Principles, Fourth Ed.

development in respect to the physical aspects of all species including man, then, it follows as a corollary, that it must also govern all the expressions of the species. That is to say: the religion, government, language and civilization in all its forms developed by the human race likewise conform to that same principle. In support of that conclusion Mr. Spencer has this to say:

“The law which is conformed to by the evolving human being, and which is consequently conformed to by the evolving human intelligence, is of necessity conformed to by all the products of that intelligence. Showing itself in structures, and by implication in the function of those structures, this law cannot but show itself in the concrete manifestations of those functions. Just as language, considered as an objective product, bears the impress of this subjective process; so, too, does that system of ideas concerning the nature of things, which the mind gradually elaborates.”¹

Probably no idea since the dawn of civilization has done more to emancipate man's mind, than that of Evolution. To it, no doubt more than to any other factor has resulted the present-day renaissance that is observable on every hand. The monumental achievements in all branches of science have largely taken place since the promulgation of the doctrine of Evolution. Since its enunciation, astronomy,

¹ Principles of Sociology, Third Ed., Sec. 207.

physics, chemistry and biology with all their subordinate branches of special sciences, have maintained a solid front, marching shoulder to shoulder in a united assault to compel the universes to surrender their most guarded secrets. Evolution has shown an orderly arrangement of this universe where formerly it was chaotic. Instead of a blind groping among the infinite diversifications of phenomena, the road for further research has been revealed.

CHAPTER XXII

AT the close of a discussion such as is embraced in these last four chapters, it is needful to contemplate as a whole, that which has been presented in parts. In order to obtain the full force of the arguments that have been made in support of the Newer Dispensation, it is necessary to show how each minor group of truths fits into some major group and how in turn the groups fit together. Such a brief recapitulation as will be made, is intended to form a general view of the subject matter contained in the third division of this work. In this division have taken place the changes, events, movements, discoveries and inventions out of which the Newer Dispensation has grown. Such transactions viewed in their ensemble present a unity not hitherto discernible.

In Chapter XVII was pointed out that all progress, as well as retrogression, is predicated on change. It was affirmed that if progress could be shown to have been made since the Christian Era, it would be because variations many and great have taken place.

Moreover, it was predicted that the mutations that have taken place during the last nineteen hundred years would be found to be vastly greater, than for the previous corresponding period. Also in that connection, was pointed out the momentum civilization gains as it moves.

Following the foregoing affirmations were shown the great changes and momentous effects occasioned by the dissolution of the Western Roman Empire, from which were carved the Latin and Germanic states of Europe. Next, attention was called to the breaking up of the Eastern Roman Empire and its becoming a part of the Ottoman Empire. Attention was then directed to the rise of the British Empire, the largest and most powerful that ever existed. Facts were supplied pertaining to its scope, the number of inhabitants and some of the benefits it has conferred on civilization.

Following that was shown how the Russian Empire was built from semi-savage tribes. It was pointed out that the Russian Empire is the second largest empire in the world from the standpoint of area, also that it is the largest empire in the world contained in one body of land. Attention was called to the fact, that most of the organization of the Russian

Empire has been accomplished within the last twelve hundred years.

The foregoing was followed by the discovery of the Western Hemisphere, in which are situated the two grand divisions of North and South America. The reader was reminded of the incomparable physical development that has taken place on those two continents within a period of less than five hundred years.

Attention was next called to the political progress that has been made within the period under consideration. It was demonstrated that the trend of government has been from that of monarchical to a democratic form. Such change was shown to be in response to a demand for representation on the part of subjects resulting from growing intelligence. The origin and history of the theory of "divine right of kings" was reviewed. It was shown that revolution is the chief agency for obtaining representative or democratic government; that the World War was in reality a case of monarchy vs. democracy—there being only five republics in Europe at the beginning of the World War and at present there are eighteen. It was shown that liberation of body also results in freedom of mind. It was pointed out that the Civil War in the United States which resulted in the freedom of the

slaves, taught the world a great moral truth—that slavery is wrong, a principle now universally accepted in civilized countries.

Next in order was the founding and development of the Mohammedan religious system with its more than 220,000,000 adherents. Some of its chief characteristics were reviewed. It was pointed out that since the Dispersion it and Judaism have been the sole champions of monotheism in the world; that it is uncompromising with idolatry and abhors drunkenness and gambling. It was shown that Mohammedanism resembles Judaism in that it is both a religious and social system in one. Mention was made that it cherished several things in common with Christianity; that it and Mohammedanism were both the offspring of Judaism.

Immediately following the foregoing a recitation was given on the political history of the Holy Land, from the Christian Era to the launching of the Crusades. The great movement known as the Crusades was next reviewed and the reaction of that movement on those taking part in it was noted. It was shown that while the Crusades did not accomplish their objective, they subserved a far greater purpose by reason of the social intercourse they afforded.

Attention was next called to the Reformation, a brief history of it in the different countries of Europe being given. It was shown to be the religious expression of the Renaissance which corresponded to the revival in learning along other lines. The Reformation resulted in Protestantism and at the same time reacted in a beneficial way on the Catholic Church itself.

Coming down to the fourth and last chapter of this division of the work, the various sciences were discussed, with a view to showing the marvelous progress that has been made in all branches of knowledge within the period under consideration. It was shown that modern science had its rise in the Renaissance. The progress of the different branches of it, such as astronomy, physics, chemistry, and biology was then traced, ending with a brief discussion of Evolution.

Thus, the reader is furnished with a bird's-eye view of the period from nineteen hundred years ago to the present day. Only the larger events and movements have been considered, care being taken to avoid purely local happenings and those whose influence were more or less circumscribed. It is confidently expected that the majority of persons will agree that the events and movements mentioned in this

survey have been more momentous and productive of greater changes that are responsible for a vastly greater amount of progress, than the corresponding period immediately preceding. In the light of so many and such great transitions, resulting in such enormous progress of all kinds, exists the basis for the Newer Dispensation; the warrant for a restatement of the fundamentals of religion; a statement in keeping with the advanced grounds to which civilization has moved. While some will contend that the events and movements enumerated and the progress noted are largely those of a material nature, it may be necessary to state again that no spiritual or religious step of any consequence has ever been taken that was not inextricably bound up with a material transaction. It is so, because the same faculties are employed in dealing with both kinds of experiences.

That such a change in religious beliefs has been keeping pace with the progress made along material lines, even though unstated in any new system of religious thought, is obvious on every hand. Many religious ideas to-day are credited to Christianity that were never contemplated by Jesus in the formulation of his new philosophy of religion, the "kingdom of heaven." Indeed, many things

credited to Christianity would not be recognized by Jesus were he to appear on the scene to-day. Such ideas have taken root so gradually that little thought has been given to their origin. The average person not given to taxing his mind regarding such matters assumes that they were always a part of the system of which he is a member and to which he gives allegiance and is loyal. He considers such ideas new knowledge of its teachings, perhaps tardily acquired by himself.

A further difficulty encountered by the majority of persons who fail to distinguish the old from the new is that there is no line of demarcation separating them. It is like youth blossoming into maturity and maturity shading into old age. It is difficult to say just where youth and maturity meet and maturity and old age coalesce. The reason is, there is so much of the past carried over into the future.

All that has gone before in this work has been for the purpose of showing that there is a rhythm in the evolution of religion, separating it into cycles which are quite as observable as those of any other sphere; that the length of the cycle depends upon the number and magnitude of the changes that take place within it and the results attendant

thereon; and that the progress achieved during the period under consideration warrants a new statement of religious principles—in other words: is the foundation of a Newer Dispensation. The following chapter will undertake to outline and define it. In doing so it does not mean that all the old will be discarded. That which has stood the test of time and that has demonstrated its soundness through reason and experience, will be preserved. But it does mean that the unsound and those ideas and doctrines of the past that have not stood the test of experience and reason will be discarded. Religious progress cannot afford to be burdened by such a handicap.

CHAPTER XXIII

It has been stated more than once in previous chapters that religion in its earlier or formative stages revolves around, and is inextricably woven with the deistic conception of its adherents. As the race attains ever higher standards of civilization and religion becomes maturer, the deistic conception, itself undergoing modifications paralleling that of the race, ceases to occupy the position of most importance. We have seen how, as with the Israelitish Nation, which furnishes a typical example of a people passing through progressive stages of development, that even the form of their government was predicated on it, being that of a theocracy. Indeed, it has been only within comparatively recent times that Church and State have been separated: The religion reflected by the most representative classes of civilized nations to-day, having passed the formative stages, is not predicated chiefly upon their notion of God. However, since such a conception should and does have a place in any religious system, it is probably as well to consider it in the beginning as later.

While it should not be within the province of any system of thought to arbitrarily determine what anyone's notion of the Deity shall be, yet suggestions on the subject might prove helpful to those who have difficulty in reaching a satisfactory conclusion. It would appear entirely consistent to submit a conception in harmony with modern science and Evolution — one in keeping with the fullest information of to-day, respecting the universes. Such a statement should reflect, at least in a general way, the notions of those possessed of such knowledge. In attempting this task, it must be remembered that no possibility exists of accurately defining the Infinite. That is an undertaking entirely beyond the human faculties. It must be understood that since all knowledge is relative, so must any notion or ideas expressed concerning anything also be relative. It is customary to say a thing is good or bad, this truth, that falsehood, this harmony, that discord, this bitter, that sweet. By such assertions we understand the difference between these positive and negative statements to be one of degree only. To illustrate: one can not conceive of anything so good, but that it still could be truthfully alleged that it might be better, even though it is impossible to perceive how it might be improved. That being the

case, there must be some bad left in it, else one could not validly make that allegation. On the other hand: one can not conceive of anything so bad, but that it could be suggested veraciously that it might be worse, even if impossible to see how that could be. Consequently there must remain a residuum of good in it, else it could be stated positively that it could be no worse. The same reasoning holds in respect to the other pairs of opposites contained in the premise.

Since our knowledge is only relative, therefore our conception of the Deity must likewise be relative. We bring to any conception of it only those ideas known to us growing out of the experience and reason of the race. As primitive people in the earlier formative stages of development endow the Deity with the qualities and attributes that they themselves possess, so highly civilized people conceive of it in terms corresponding with their more mature attainments. The multitude of greater and lesser spirits of the aborigines, the polytheistic hierarchies headed by Zeus and Jupiter of Greece and Rome, the patriarchal Jehovah-Ruler of the Hebrew nation, the kind and loving Father-God of Jesus and the First Cause of the Newer Dispensation, simply reflect the stages of man's mental development

and his grasp of the universes. With the knowledge of a million universes in boundless space, God becomes more and more remote; loses his anthropomorphic qualities and attributes; becomes less tangible and more and more ethereal, until at last only an abstract idea remains.

In the light of the comprehensiveness of creation, such as modern science has disclosed, the conclusion is forced upon us of the relative unimportance, not only of the human race as a whole and the planet upon which it is situated, but the entire sidereal system to which they belong. Man obtains at most, a view of a little cross-section of creation consisting of only a few hundred million years. He occupies—comparatively speaking—a minute of time between two extremes of eternity. The absolute beginning of creation and the ultimate end of it are alike inscrutable. Man observes its modes operative within circumscribed limits. In his searching to find out and discover the nature of the Infinite, he can go back only a few hundred million years. And in his quest to know the ultimate goal, he must be satisfied with even less. But he still speculates. Consistent with his mental processes, he postulates that all creation, both that of which he is, and is not cognizant, must

have had an originator. If it were possible to go back, not only to the first world in the first universe created, but to the very first particle of nebulae out of which it was made, the human intellect still reasons something before that—a Cause.

Like Space and Time, the Infinite becomes an Abstraction; like them too, is indefinable. We would not perceive Space, were it not that bodies are distended in it. Neither would we perceive Time, were it not for sequences and co-existences. We can not conceive of Space having bounds and Time having a beginning, therefore to conceive of absolute Space and Time is impossible; neither can we conceive of the nature of the First Cause, the Creator, God.¹

Viewed from our circumscribed plane the abstract appears invariably to precede the concrete. A thing is thought of or conceived in the mind before it assumes tangible form. There is an implication in Nature that Creation as a whole is describing a vast cycle similar to that performed by its parts that may ultimately reduce all phenomena again to the abstract.

¹ Sir William Hamilton, "Philosophy of the Unconditioned." Mr. Herbert Spencer, First Prin. Fourth Ed. "The Relativity of All Knowledge."

In view of the foregoing, some intimation will be gained of the religion of the Newer Dispensation. With the advent of it people will talk less and less about God, but they will speak more and more of the laws of the cosmos. They will strive to discover the universal laws in order that they may conform to them. The discernment of natural law is the key to progress. Correspondence with it is the realization of it. In the future, men will not discourse so much on the will of God, as they will seek through nature to discover his plan. Man already has come to a realization that creation is not finished; that he is in the midst of the most complex processes of creation that have hitherto existed on this planet. He already has found that through recognition of the natural laws and by correspondence with them, his welfare has been greatly enhanced. In the future, to detect, harness and utilize both the natural resources and the unseen forces of the universe, will hold the interest of vast numbers of persons. The welfare of the race will be greatly improved through such labors. Better and more facilities of enlightenment, universal educational advantages, more labor-saving devices, better health and social conditions, general thriftiness and through these greater spiritual prog-

ress, are some of the benefits that will result from such endeavors.

The religion of the Newer Dispensation will be distinguished for many customary things it will not have. Formal creeds will have no place in it because they tend to restrict men's minds rather than broaden them. Besides the need of amendment is too frequent. The aim will be to avoid fixed standards and to encourage moving ideals. Instead of sacerdotal rites and ceremonies such as are employed to impress barbaric minds will be substituted simple, natural, direct expression. Frankness will displace mystery in religious practises. There will be no ordinances to celebrate, because the Newer Order will not depend upon the sanctimonious to impress its adherents. Neither will it seek to control its subjects by means of mythological traditions. In the Newer Dispensation there will be no place for the supernatural. Any truth of any nature is valueless that can not be expressed in terms adapted to man's comprehension. It is time to cease appealing to man's credulities born of his ignorance and begin to appeal to his higher faculties begotten of his intelligence. In the Newer Order all practises of propitiation and extollation of the Deity will be abandoned. The futility of such is readily

appreciated in the light of the modern deistic conception. Primitive man sent his first-born through the fire. The semi-primitive sacrificed hecatombs of the choicest of his flocks and herds in efforts to appease and propitiate his gods. By the beginning of the Christian Era, prayer, which is merely another form of propitiation, had almost wholly superseded sacrifice as a means of incurring deistic good favor. The change is accounted for in man's modified notion of the Deity. To-day, the modern conception shows the childishness of such a practise. The inconsistency of attempting to induce the First Cause of the universes to employ special acts for individual, or even race benefit, when cosmic laws are everywhere recognized as controlling, becomes obvious upon a moment's reflection.

In the Newer Dispensation, this life will not be viewed as one of probation in order to determine man's eligibility for a future existence. But it will be regarded as a present opportunity for the fullest development of all his faculties. In this life, in this age, in this world, man will recognize a portion of eternity, perhaps as important as any other. The Newer Order will hold that it is a higher conception of morality to do right because it is right, regardless of any reward which may be

bestowed in a hereafter for so doing, or through fear of punishment in a future life for failing so to do. The growing consciousness of the race will find in the present life sufficient inducements for its utmost efforts and abundant rewards. No motive could better prepare the soul of man for a future state than a full appreciation of the opportunities he enjoys here. If one has not the vision to discern the advantages of the present life, it is quite possible one may overlook those the future may hold. Like the "prodigal son," millions of people, who are living starved lives, merely subsisting on the husks left by the swine, will come to realize that this world affords a vast storehouse of viands that may be had for the asking. In the future, people will concentrate more on what this world offers and speculate less on what the next will be like. It is a virtue to be forward looking, but it is a crime to overlook the present. Any future life in store for the race will be for everybody and not for any particular part of mankind.

In the Newer System, people will not be concerned about the saving of men's souls, but will be intensely interested in the development of character in order to fit them for usefulness. The chief end of man will be service:

for it is only by trying to raise others that we lift ourselves.

In the Newer Dispensation many things judged moral and right at the present time will be considered immoral, coarse and low. In the Newer order, the equality of women already recognized in some countries will be universal. Within a generation, people will look back with the same degree of horror on the practise of lynching that still persists in some quarters as the present generation views the Inquisition. To large groups of persons at the present time, prize fighting is as degrading and coarse as the gladiatorial combats of Greece and Rome.

In the near future the nation that refuses to arbitrate its differences and abide by the decision of a "league of nations" or "world court," will be adjudged an outlaw. By the same token, society collectively will not tolerate and commit crimes individuals are forbidden to commit and for which they are punished. It will not deny murder to the individual and itself engage in wholesale murder under the guise of war. It will not condemn lying, cheating, stealing and deceit in the individual and itself engage in a systematic commission of those vices.

In the Newer Régime, the liquor traffic:

proven the most prolific source of misery and crime in the world, and which already has been outlawed in the United States of America, will have no place. Governments will realize that it is a monster gnawing at the very vitals of their structures. Nations will come to outlaw it from an economic standpoint alone, not to mention the moral aspect of it.

Corporeal slavery, recognized as legitimate in both the Old and New Dispensations, will be illicit in the Newer Order. Already corporeal slavery is recognized by all the civilized nations of the world as immoral and wrong. With the complete consummation of the Newer System, not only corporeal, but economic slavery will be banned. An economic system that grinds down the poor and takes advantage of his conditions which result chiefly from ignorance and an incapacity to protect his interests will be deemed as culpable as if his whole body were enslaved. It is already recognized by employers of character that employees are entitled to more than a mere "living wage." Ultimately it will appear that the interests of capital and labor are one and each is entitled to the full measure of its earnings.

Moreover, any system of whatever kind,

that permits the exploitation of either body or mind of humanity, can have no place in a religious system that purports to be based upon justice and right as well as on experience and reason. Whether it be a political party that clouds the minds of its constituents by confusing and misrepresenting the issues, or a religious system that obscures the vital truths with grotesque and fantastic mysticism—in either case, the individual so exploited is as much enslaved as though his body were weighted with chains.

With the establishment of the Newer Dispensation, people will talk less and less about loving God, but more and more of loving their fellowmen. The “brotherhood of man” doctrine enunciated by Jesus and epitomized by him in his new commandment, “that ye love one another,” above all other teachings of his will be perpetuated. As has been stated before, a new order does not necessarily imply all new ideas. The treasuring of old truths and the giving to them a new setting is within the province of a new system. Retrieving them from a maze of the obsolete, performs for them a service by removing the handicap stifling their influence. In the “brotherhood of man” doctrine given us by Jesus, there is both the inspiration for an ever-expanding

love for humanity and an ever-increasing worthy outlet for it. In that teaching all the emotions and passions of the race find expression. Love, pity, mercy, justice, compassion, admiration and loyalty are reflected in its operation. With the unhampered freedom of expression afforded by the Newer Order, instead of people professing to love an abstraction or imaginary being, the recipient will be imminent, pulsating, deserving humanity. Sincere, altruistic service to mankind by thought, word and deed will be the concrete, unimpeachable testimony of the emotions to a higher power. Instead of trying to divert the natural channels of the emotions by directing their course where there is no outlet, their refreshing currents will flow into the hearts of thirsting humanity. Any emotion or passion inspiring action for the amelioration of conditions in behalf of life—human or brute—is a higher testimonial than any profession of words directed at an abstract being or cause. The succoring of humanity, raising the general average of character, increasing the happiness of the race now, exemplifies the doctrine of the “brotherhood of man” and is a task to which the Newer Dispensation will be devoted.

In the Newer system men and women will

participate upon equal terms. Discrimination because of sex, nationality, color, or belief will be discouraged. The question asked of those seeking to ally themselves with its cause will not be: What do you profess? But rather: What have you done? The standard of worth will not be based on wealth, name, nationality, or race, but determined by the contribution made to society in the form of service.

In the Newer Régime, hero-worship will have no place. Although many persons will be venerated by those subscribing to its principles, because of service rendered civilization. Some contributing talents of mind, others their fortunes, while still others performing lowly acts of kindness thereby softening the lot of the unfortunate, lightening the load of the overburdened and bringing solace to troubled souls will be entitled to renown in such an order.

The sacred writings of the Newer Order will not be confined to any one book, but to many, both of the present and yet to be written. Its Scriptures will not be closed, but will be supplemented as new light and experience are gained. It will accept as authoritative, truth imbedded in any composition or emanating from any source, so long as it squares with experience and reason. Nothing will be

so sacred that it may not be investigated with impunity. The freest and fullest examination of its most cherished precepts and principles will be invited. If they are sound and true they will withstand any ordeal to which they may be subjected and skeptical minds will be convinced of that fact. But if in any respect they are lacking in veracity, that test applied to them will correct their deficiencies. Lofty literature, profound writings pointing out the laws and modes of creation, philosophies, histories, fiction and poetry inspiring the soul to higher ideals, ambitions and benevolent actions, will be accepted as authoritative by adherents of the Newer Régime.

Its sacred music will be any sweet, plaintive, or sublime and grand harmonies that charm the ear, exalt the soul and that arouse within the human breast noble aspirations. Its music will not be propitiary or petitionary, but in simple, yet dignified and majestic rhythm, will reflect the universal spirit of mankind.

The religion of the Newer Dispensation will be more spiritual than any of its predecessors, because the race possesses a larger knowledge of the psychical and spiritual nature of man than has existed in any previous age. The "unpardonable sin" will be not to grow mentally and spiritually. Further acquisitions of

knowledge supplied by science and experience will result in spiritual growth. The spiritual attainments of any people are only as high as their mental development.

While the religion of the early Hebrews was tribal and that of Judaism national, and such systems as Christianity, Moham-medanism and Buddhism being international, that of the Newer Dispensation will be universal. It will be unbounded by geographic lines. Evidence that a demand for a universal religion exists comes from the Orient. "A Far Eastern Buddhist Congress held in Tokyo in December, 1925, which was attended by delegates from Formosa, Korea, China and Japan, the reports of which are just reaching this country as this is being written, has arranged for a great world religious conference early in 1928. All religions and all bodies working for a better world order will be invited to send representatives. The Oriental supporters of the proposed convention speak of it as a "spiritual league of nations."¹ A natural objective of such a gathering will be that of reaching a general understanding as to what constitute universally accepted religious principles and the combining of them in a program that will challenge the world.

1 "The Christian Century," Dec. 31, 1925.

The consummation of a Newer Dispensation will require many years of time. It took three centuries for Christianity to establish itself. The Newer Order will not attempt to propagate itself by seizing the ecclesiastical machinery of any other system. Jesus and his followers tried to appropriate that of Judaism and signally failed. Every scientific association organized for the purpose of comparing data and disseminating knowledge is a center operating for the establishment of the Newer Régime. Every society and club devoted to self-improvement of the individual and the seeking of more light for its members is a potential nucleus making for the realization of such a system.

No one can predict with accuracy how the machinery for the functioning and propagation of this Newer System of religion will take place. Necessity will take care of that. Little time needs to be spent in planning the mechanics for its extension and operation. The organization will take form when the demand becomes sufficiently urgent. As already intimated, there may be agencies already existing that are unconsciously performing that function.

Dismissing as speculative by what method the organization will be brought about and the

form it will assume with certainty can be predicted the chief agency that will be responsible for its ultimate establishment. The reference is to that of education. With a more serious and scientific study of education as a subject in itself, there will come about a system based upon the more primary needs of society, instead of upon its secondary requirements. The education of the future will consider anything educational that enables one better to correspond with his environment and which cultivates and develops all one's latent faculties. It will be observed that such a method implies symmetrical development. It does not contemplate the cultivation of one set of faculties to the exclusion of others. Just as the education and unfoldment of the material instincts of persons make for thrift and automatically reduce poverty, so the improvement of the moral instincts will reduce and limit crime. In the light of present conditions, ethics as a separate and distinct branch in the curriculum will be co-extensive with the school life of the child and youth. From the lowest grade to the highest in the public school systems moral instruction will be given adapted to the age of the pupil. Deportment of children in the home and outside of it, duties children owe to their home, to their parents, to

themselves and to others can and should be taught at an early age. The correct attitude of children towards their government and its institutions, towards society as well as their relationships with each other, is subject matter coming well within the period of early adolescence.

With the arrival of later adolescence, pupils in the schools no doubt will be taught child-psychology and pedagogy as among the most important branches of the school's curriculum. Since a large majority of pupils at maturity naturally may be expected soon to marry and assume the responsibilities of parenthood; and since the sole education of the child for the first several years of its life devolves upon the parents, it would appear as necessary for them to understand the psychology of the child as teachers in the school. Such courses ought to be as fundamental as history and geography. One frequently hears the remark, "the trouble is in the home." Obviously then, the need is to adapt the school system to correct the deficiency.

In the face of growing delinquency on the part of both youth and adults, it is evident that the schools as organized are not fitting later adolescent pupils for the task of supplying adequate and the proper kind of home

education. Since the family is the basic unit of society it should receive first consideration. The best way to cure an ill is to treat it at its source. The instruction of the maturer youth in the schools in child-psychology and pedagogy would have the additional advantage of procuring sympathy with the school on the part of parents and closer coöperation between parents and school throughout the school career of the child.

In addition to the foregoing and probably next to it in importance, is the problem of the sexes. Instead of eugenics, as at present having no place in the curriculum of the public school systems, without doubt in the near future it will be deemed one of the most important branches of study for later adolescent pupils. Through it information relative to the proper mating of the sexes, most vital to the welfare of society, will command serious attention. With the proper emphasis and instruction given by the schools on eugenics will result a better stock of the human species. General knowledge of that subject and crystallized sentiment will materially reduce the number of morons and imbeciles. In the future as much care will be exercised in the propagation of the human animal as is employed in the breeding of

domestic beasts. A pedigreed ancestry and a certificate of registration certifying the genealogy of mankind ought to be as important as one for sheep or swine.

The study of ethics as a branch throughout the school life of the child and thorough courses in eugenics for later adolescent pupils for a generation, will contribute greatly to the reduction of crime and the propagation of the unfit. In addition to which, divorce without doubt would be reduced to almost a minimum and the family unit become stabilized.

Not only can it be predicted with a tolerable degree of certainty that great changes and improvements will be made in the curriculum of the schools of the future, but in the content of the subject-matter or studies as well. Especially will that be so regarding history. Instead of the histories of the future being biased by partiality to the home country and prejudiced against a competitor nation or one with which unfriendly relationships have been experienced, the true facts will be given. Moreover, instead of the histories of the future devoting by far the larger part of their space to war, thereby leading the youth to believe that war is a virtue and something to be perpetuated, it will be allotted a minimum space and facts of a constructive nature pertaining

to peace-time pursuits and achievements will occupy the major portion of space in such works. The histories of the future will teach militarism is a destructive institution and a relic of barbarism rather than a civilizing agency. The historians of the future will not exalt the soldier and hold him up before the eyes of the young as an ideal to emulate, but will fill their pages with the names and accounts of persons and events of a constructive nature.

Nor will modification of educational methods and organization be confined to the elementary school systems alone. The colleges and universities likewise will come in for a share of adjustment. Instead of students being denied admission to the higher institutions of learning, or if admitted, being discharged later because of inability to maintain fixed standards of scholarship, provision will be made for every shade of normal ability represented by the student body. Indolence and lawlessness ought to constitute the chief grounds for the discharge of any student. Since the average high school graduate probably ranks in scholastic attainments far below the standards required at present by most colleges and universities, the greatest good to the greatest number would be subserved by making provi-

sion for that constituency. It is a good deal better from the standpoint of society to have the general average of intelligence raised, than to have a minority of its citizens highly educated.

Moreover, the higher institutions of learning of the future without doubt will devote more time and effort to teaching students to think, than to search for precedents on what has already been thought. It is well enough to be familiar with the different varieties of thought on any subject, but after such has been acquired, original opinion on the part of the student is more valuable to him and society than the ability to collate authorities.

Furthermore, higher education in the future will not be regarded by educators as an end in itself (although few at present probably would admit they so regard it), but look upon it as a means to an end. Educators will come to recognize the fact that the social structures of society are largely the product of the educational systems. The condition of the social structures furnishes a fairly accurate means by which to gage the educational system of any country.

As in the elementary schools, so in the higher institutions of learning, militarism will have no place. The inconsistency of a con-

structive institution lending aid to a destructive one will be recognized. The function of a civilizing agency ought not to be devoted to perpetuating a barbaric product.

The universality of education that will come in the civilized countries of the earth and especially in the United States of America and other republics will set a precedent for the entire world. The civilization of all races depends upon the practical and general education of the masses. Not necessarily education in accomplishments, but respecting those things upon which the foundations of society and civilization rest. Instead of superstition, ignorance, poverty, crime, discord, unhappiness and war being common, education will be the agent that will promote knowledge, thriftiness, order, harmony, happiness and peace in their stead. With such vast facilities for the dissemination of knowledge as we already possess and others yet to be acquired, the universality of education will be hastened.

Education is the implement that is preparing the soil and making possible the establishment of the Newer Dispensation. The two go hand in hand. The basis of the spiritual is physical. It is possible to have low moral and ethical standards even with a high intellectual development, but it is impossible to have high

moral attainments and ethical ideals with low mental development. "By their fruits ye shall know them." The standard of morality among savages is lower than that of barbarians; that of barbarians lower than that of civilized societies. So it is with individuals, those of the highest mental attainments, taken on an average, observe higher moral customs than do those of less developed minds.

The Newer Dispensation will be devoted most zealously to the freedom of man's mind. It will seek to rend the clouds that obscure the political horizon of the individual citizen. It will strive most earnestly to brush away the cobwebs of theological mysticism from the eyes of the religious adherent, which so long have made of him a cringing slave at the feet of priest and potentate. And when the Newer Order shall have reached its zenith and the end of its cycle draws to a close, in the dawning of a still Newer Day, men will look back upon the past and say: "The emancipation of man's mind has been its greatest achievement."

To Doctor Charles Matthews D.D.
with my compliments.

Leopold Butler

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